"Voice of Experiences"

LALL VAAKH

OF

LALL DED/LALISHORI OF KASHMIR (INDIA)

(The Greatest Lady of Last Milliennium)

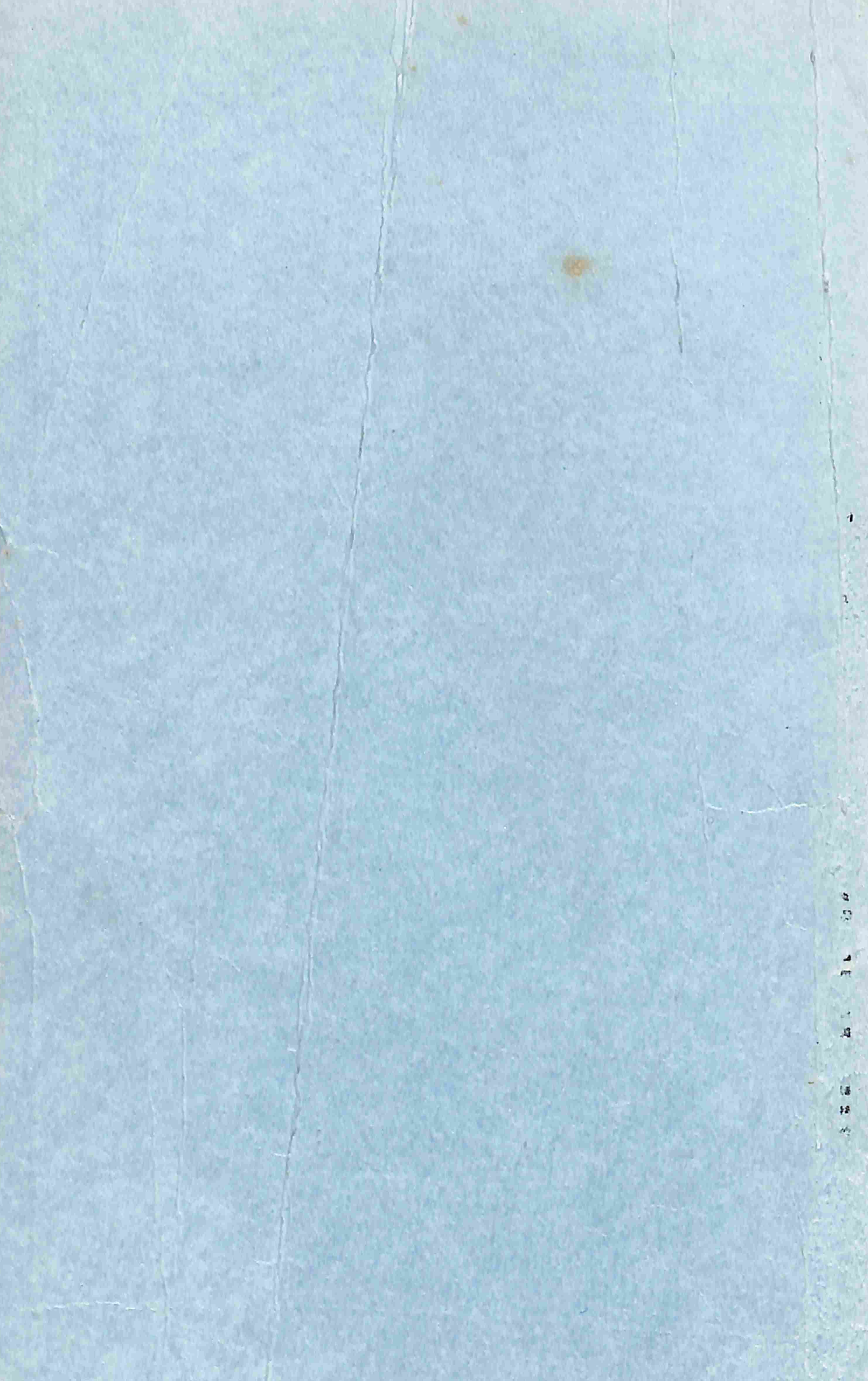
PART TWO

(A Text Book on Sadhna, Agelessness, Immortality and Spiritual Grace)

A PEEP INTO HIGHER HUMANITY

Rendered by :

B. N. SOPORI



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Rendered by:

B.N. Sopori

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Voice of experiences

or

LALL-VAKH

BY LALL-DED/ Lallishori of Kashmir (India)

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On the couch I lie
In vacant or Pensive mood
They flash upon my inward eye
which is the Bliss of Solitude

-Wordsworth



'LALISHWARI"
OR
LAL-DED

ALL INDIA KASHMIRI SAMAJ (REGD)

D-90, Sarojini Nagar, New Delhi-110 023

Pandit B.N. Saropir
535-20A
Chandigarh 30th April 1999

I highly appreciate your hard work. It certainly is valuable and with an uncommon point of view with which you have wanted to express the contribution of great Poet Saint; it has a distinct value. I think it will be a valuable addition to the literture on the Saints of Kashmir. I highly value your scholarship and please accept my congratulations for this refreshing work. Do, keep in touch.

Yours Sincerly

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A RARE SKETCH OF 'LALLESHWARI'

'You paint what you paint and the viewer must take his own interpretations.'



I gratefully Dedicate this book to my parents Late Shri Sham Lal Sopori and my mother Gunawati of (Sopore Kashmir) who attained the moments of illumination with sincere reverance and rigorous Sadhna for a period of forty years at the feet of Guru Swami MAKUND KAK Ji Saproo of 2nd Budge Srinagar, Kashmir.



B.N. SOPORI

Department of Telecommunications (Rtd)

FOREWORD

In presenting the 2nd volume of "voice of experiences" of LALL-DED, my endeavour is to give the readers the essence of LALL VAAKHS. To me, feeling and reverence for each of the VAAKHS dealt with, are of more meaning and of greater consequence than anythings else. It will be admitted that the field of this work is much too wide to be covered with first hand knowledge by any one. These glimpses may only be considered as an initiation in the subject. I have endeavoured to bring out the individuality of each of the VAAKHS. I humbly acknowledge myself to be a student and shall remain content with that name. LALL-VAAKHS can be explained as an impulse of the human mind, which prompted LAL-DED to investigate, the causes of things. It is something more than curiosity. It implies an element of belief in the existence of higher feelings and will, constitute the essence of Her SADHNA.

LAL-DED says, " 'God' is near to man ready to hear his sighs, answers his humble petitions, count his tears and relieve his wants, when his own power, fails. Wherever a man seeks Him there 'He' is" .

Contentment is a great virtue for it implies surrender to divine will. One must surrender oneself to the divine

will humbly in fear of God rather than in fear of his punishment. An individual has a divine instinct in him by which the "unheard becomes the heard and the unknown becomes the known". The ATMAN in attained in the moments of illumination. It is an ineffable and indescribable vision. In the end Lal-DED says "the conception of 'SHIVA' is the highest happiness of religious consciousness."

As per her SADHNA she exhorts all the aspirants to be regular in japa, and meditation thus their doubts will vanish of themselves, in a mysterious manner. Many to whom this gift was imparted late in life have nevertheless been refreshed and delighted by it. Sh exhorts all men of faith, who desire a noble and holy life and pray to God for it and continue constantly in this desire, it will be granted to them without fail.

The subject and practice of YOGA is said to have passed down from generation to generation until the great sage PATANJLI, CODIFIED them in the 196 sutras or aphorism. The YOGA sutras are the fountain head of all. YOGIC teachings PATANJLI, says that YOGA is an eight fold path "YNAPPDDS".

(1) Yama (2) Niyama (3) Asana (4) Pranayama (5) Pratyahara (6) Dharna (7) Dyana (8) Smadhi.

These are the eight limbs of 'YOGA'.

(1) Yama (2) Niyama (Moral codes)

(3) Asana : Physical conditioning

(4) Pranayama :- Breath control

(5) Pratyahara :- Sense Control

(6) Dhaarna :- Concentration

(7) Dhayana :- Meditation

(8) Smadhi :- State of peace beyond-ordinary consciousness.

Yama and Niyama are regulatory ethical practices morals of life. While performing an ASANA it is important to have a perfect coordination, in breath senses. Pratayara is the limbs to be able to purify the consciousness. Beginning of practice, in meditation should normally always be with the Asanas. Asanas give us door way to enter the inner realms of our system. They allow us access to our bones, joints organs, tissues, glands and cells. The Asans refine the body, the souls abode, so that it serves the human body efficiently.

The Asanas can be described as carrying out surgical procedures without cutting open the body, an intricate purification process'.

Where is the centre of consciousness?

It is everywhere. The brain is very active when a person is conscious. There are multiple areas, these are somehow working together, each one has its own signature, its own contribution. So consciousness grows as brain grows.

Sun is a symbol of cosmic awareness, the sun has always been a symbol of knowledge as the brightest star in the SKY the centre of our planetary systems. Its light signifies the universal awareness and dispelling of ignorance. Let us meditate on its brilliance so that it may illuminate and inspire our intellect. The cosmic ground of awareness is symbolised by the sun whose dazzling rays invigorate the living spirit.

The sun is the natural source of unwavering devotion to its karma. It has never failed to rise and set at the appropriate hour. The sun appears every morning having vanquished the darkness of night and awakens all the creation.

The sun embodies the order of the universe which sustains the lives of all beings. The Sun's heat and light nourishes creation and is the precondition for existence. In the absence of light 'photosynthesis' (the process by which the energy of sun light is trapped by the chlorophyl of green plants and used to build up complete, material from carbon dioxide and water) would be impossibility.

Elated astronomess have announced the discovery of new First Multiplanet system, ever found around a normal star other than our own.

The signals of three orbiting worlds emerged from eleven years of telescopic observation of star "Upsilon-

Andromedae" which is bright enough to see with Naked Eye and is a relatively close, 44 light years eg 425 Trillion kilometers from earth in the constellation "Andromeda".

While the new solar system does not appear hospitable to life, the discovery implies that planets can be formed more easily, than we ever imagined and that our Milky way is teeming with planetary systems.

The new found solar system, following a trend set by the single planets detected around sun like stars in recent years exhibits orbital oddities and some other properties.

All the three planets orbiting round the new sun are whoppers ranging from at least 2/3rd to four (4) times the mass of Jupitar. The Data suggests they are giant gas balls like Jupitar with no surface to pool liquid water - a requirement of life as we know it.

Two of the planets orbit their star new (Sun) which is younger and hotter than our sun at a distance similar to those of Venus and Mars 77 million and 232 million miles respectively.

The inner most of the Triplet first detected in 1996 is so close to the star, that its year's one complete trip around takes only 46 days.

The earth's home galaxy, the Milky way has about 200 million stars. In a remarkable burst of discovery that

began in 1995, planet hunters have detected a total of 20 worlds around sun like stars, including the triplets .

In 1996 Mr Marcy and R.Paul Butler of the British Austrian observatory detected the inner most planet around the "Upsilon Andromedae" . One of a number of Lone planets they have found in surveys of hundreds of sun like stars from the Lick observatory in CALIFORNIA and Powerful KEK Telescope in the Hawaii.

Lal-DED says,

"Sowargas Pheers Burgas Burgas
Torgas Khasith Maarim Chaiy"

That during my wandering as a particle in Hyper space I had a chance to go through the belt of heavens including all apparent position of sun and its planets utilising the electro magnetic waves as a steed and galloped through all the belts of stars there in. So it shows that Lall-DED has observed most of the places in the hyper space, she felt as if all the objects, in nature rejoice in her happiness. She meditated upon the Auspicious light of the suns and those heavenly lights illumined her thought flow in her intellect.

Lall DED acquired ..... 'Yogic power with the release of Hormons. (Shishikal)

TWAI SHESHIKAL WEGLITH VACHAM
SHUNIS SHUNIA MEELITH GAV

That is why I was reduced to nothingness and mingled with nothing-ness of Cosmos. i.e I was converted into vibration form and mingled with the celstial wave form released by the almighty Lord, that is how she could travel to cosmos and come Back.

"DEESH AAYAS DASH DEESH TEELITH
CHALITH CHOTUM SHUNI TA WAAW"

Lal-DED after her travels in the cosmos as a energy particle says "I have come back to my place, after piercing thro ten different universes, with different atmospheres and spaces, in the Hyper space.

"NEERITH GACHAN TEELITH EVAAN
'LALL' BO PANIA DAYEE CHAS"

I transform myself into viberational (energy) form and through it I travel beyond cosmos and then come back to my physical body from again lo ! 'I am the embodiment of the Lord'.

What astronomers can see are stars. As large planets revolve arounds their stars, they exert gravitational pull that causes stars to wobble. The speed of the wobble indicates how long a planet takes to circle a star.

Let us meditate on her brilliance so that it may illuminate and inspire our intellect, may we behold or obtain that desirable lustre of her gracious self.

B.N. Sopori

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I greatfully acknowledge the help of my dear friend and mentor Late Shri B.N. Safaya (Deptt. of Telecom) who lived the life of a house holders active life untouched by actions and his illustrious son, Shri Narinder Safaya (Senior Advocate High Court Delhi) 112-New Surya Kiran Pat-Pat Gunj New Delhi.

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With great pleasure I thank my son Shri C.K. Sopori Manager P.N. Bank and his wife Alka (Deptt.of Telecom) for their perserverance in persuading me in writing the book.

I thank with sincere reverence all the people who have had been influenced by Lall-VAKS and have written great works on Lal-DED from time to time such as George Abraham Grierson of London, 2 Lionel D Barnett, D.Litt and Late Prof. Jial Lal Koul of Kashmir.

In the end I thank Naresh Datt Mehta Prop. Kanti Offset Printing House Sarwal, Jammu and his assistant Mr. Ashwani Charak from their dedication and strenuous effort in printing out the book in the befitting manner.

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अध कुसे मरि ताय मोरन कस

GURU SHABDAS YUS YACH PACH BARAI
GYAN WAGI RATI CHET TORGAS
YENDRI SHOMRITH ANANAD KARAI
AD KUS MARI TAI MAARAN KAS

O. Blessed one:

Those Aspirants who keep faith in the sacred words & the towering personality of their Guru, shape their lives towards attaining the path, that brings peace of mind. The Guru becomes a connecting link between God and Man,

The Guru unravels the divine knowledge and reveals the secrets of the organs of action and perception.

He makes the disciple, to live in constant dovotion & penance. The disciple who with self surrender follows the precepts of the Guru is enriched with a spiritual force & his vital powers soar higher and higher as such he never dies and is never slained.

Note: by meeting the true Guru who has removed pride from his heart and who preaches the truest of the

true, the true one is realised. He is constant in devotion and penance. He is Humble and contented.

The Guru is sinless, he is above man's capacities when a man is completely attuned to the divine 'will' he is sanctified as a Guru and he becomes perfect and holy. The aspirant must merge himself with the Guru and be thus imbued with indestructible power and force.

*****

{2}

गुरूस प्रिच्छोम सास लटे
यस न केंह वनान तस क्या नाव
प्रिच्छान प्रिच्छान थचिस तः लूसस
केंह नस निशे क्याह ताम द्राव

GURAS PRECHEOME SASS LATTAI
YAS NA KENH VANAAN TAS KYAH NAAV
PRECHAAN PRECHAAN THACHIS TA LOOSES
KENH NAS NISHAY KEYHATAM DRAAV

O Blessed one:-

I requested my Guru, a thousand times, with an acute analysis of consciousness "He that is "nameless", How that nameless is named". Since the curiosity to know is a worship of higher order, it implies a belief in the existence of higher power, without which there could be no worship. It was by gradual process of thought, that Lal Ded wanted to become conscious of a new force, for establishing the identity of the Lord. As her soul was in agony she asked and asked till she became tired, mute and silent. Lo ! the nameless non existent, and invisible became the source of her realisation. This is the beginning of her awakening in the arena of spiritual bliss, that paved way to enter into the realm of ecstasy and that resulted in the realisation

of something out of nothing.

Note:-

The devotee in order to attain his goal has to place himself under the guidance of Guru, and thus he becomes a disciple. It is believed that the Guru is able to infuse spiritual power in the disciple and it is he alone who can lead his disciple from the first to the last stages of his journey of realisation. The disciple must bear his Guru in mind and become mentally absorbed in him. The whole of Lal-DED's teachings rests on the belief that when individual self is lost, the universal self in found, as such the ecstasy affords the only means by which the soul can directly communicate and become united with God.

****

{3} गुरू कथ हृदयस मण्ज बाग रटम

गण्ग जल नावुम तन ताय मन

सो दिह जीवन मोख्ती प्रावुम

यम भय चलुम पोलुम अख

GURU KATH HRIADIYAS MANZ, BAAG RATTAM
GANG ZAL NAAVAM TAN TAI MAN
SO DEH JEEVAN MOKHTI PRAVOOM
YEM BHYYII CHOLLUM POLLOOM AKH

O Blessed one:-

Since I have developed close association with my Guru. I have merged myself completely in him and followed his precepts with heart and soul, my vital powers soared higher a higher, & thus I have washed my mind and body with the sacred waters of Ganga (Harmones released from the Brain) and a strange realisation of joy and ecstasy was realised by me and as such I was able to release my soul from the bondage of karma and transcended the possibility of rebirth, as such I attained deliverance, with all my body intact, now I have become "Jeewan Mukht". The birth of the birthless means the revealation of the mystery in the soul of man and thus I enjoy an endless and unbroken calm. As such the fear of death

lurking within my mind ws removed. So slowly and slowly I came nearer and nearer to the gracious light of the Lord. It enveloped me and resulted in my final absoption with that Gracious One alone.

Note:-

The "JEEVAN MUKHT", in his upward path towards union with God, receives light of illumination, in varying measures. The mystic illumination, in which the Absolute makes himself evident, is the divine essence of Lord. At this stage the aspirant becomes a perfect unit, or the universal helpmate to whom all resort for aid. He subdues the sensible world by his might and does what he wills by his power.

{4} गुरून वोनुनम कनई वचुन
नेबर दोपनम अन्दर अचुन
सोई गौव लल्लि मेः वाक्य तः वचुन
तवे हेतुम नँगय नचुन

GURUAN VANUNAM KUNAI VACHUN
NAIBERA DOPNAM ANDER ACHOON
SOI GOW LALLI MAI VAAKH TA VACHOON
TWAII HEITUM NANGIIY NACHOON

O Blessed one:-

My Guru in one word directed me to withdraw my Gaze from without to within. There was a moment of suspense. As water blends with water so I was completely attuned to the divine will. I rejoiced with a child like joy, My patience was disappearing what touched me above all was the simplicity of the holy saint his balmy touch and his sacred word which changed the whole course of my life. A flood of renunciation filled my mind . The towering personality of the Guru assisted me in shaping my life towards divinity I found exceeding peace with a magnificent celestial wakening light around. I begain to toss my head in sprightly dance completely Naked unaware of myself.

{5}

गुरूय मोल ताय गोरूय माजी
गोरूय दिवान नेत्रन गाश
यमि छरिस मोरिस वस्त्र लागी
छुंई पोनेस भागी पापस नाश।

GURAI MOLE TAI GORIA MAJEE
GORAI DIWAN NETRAN GAASH
YEMAI CHARIS MORIS WASTER LAAGI
CHUI PONAIS BAGI PAAPAS NAASH

O Blessed one:-

"Lall DED; exhorts all Sadaks and seekers of truth, to have close relations with the Guru, as such they must merge with the divine spirit of Guru with such a zeal, that they must take him as the enbodiment of their parents. Guru changes the disciples physical, mental, and spiritual powers. Thus it is with the balmy touch of the Guru that the mental "third eye" is awakened.

My Guru is sinless he is above man's capacities he is humble, humane perfect and holy. Guru has directed me to under-take service to fellowmen & poverty stricken multitudes. It is the practical expression of Love. The actions which lead to Good Karma and bring peace are

called 'Punya, Punya is the moral strength consisting in willfull practising good with Love & intelligence. It transforms the soul, providing it with a source of energy to rise higher, as such the seeker is absolved of all the sins.

Note:-

"To honour those who are worthier than oneself is the highest expression of the sense of abnegation. It is the cultivation of one'self with reverential care."

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{6} मयस हियु न प्रकाश कुन्ने
पयस हियु न तीर्थय कान्ह
दयस हियु न बान्दो कुन्ने
भयस हियु न सोखय कांह

MAYAS HUI NAA PRAKASH KUNAI
PYAS HUI NAA TEERTHAI KAANH
DYIIAS HUI NAA BANDAV KUNAI
BHAYAS HUI NA SOKHAI KANH

O Blessed one:-

There is no light greater in intensity than the Love and affection of the Lord as such Lalla exhorts, that men of all faiths should overflow with this affectionate devotion. The Sadak should never find himself in a suituation where he cannot maintain his individuality. To develop universal love, the seeker has to engage himself in activity which can restore in him the prestige, dignity and Glory of man. What does not correspond to the ideal of Beauty one must not discuss. Then further she says there is no pilgrimage worth the name than the place where one sits to seek His gracious presence. It is the seat of emotions and feeling. It is a place where one gets blissful introxication. It is a place where one does not have impure thoughts

except pure existence. Then further she says " there is no personal relationship worth the name than that of the almighty "Lord". Here one implores the creators assistance, and thanks Him for granting the boon. In this way the seeker gives expression to his humility and dependence.

Further she exhorts the people of all faiths that there is no comfort than to have the "fear of the "Lord". He is watching our affairs from moment to moment. But he is invisible to the world just to keep the sanctity of 'His' grace. Thereby one submits to the will of the God, which is the law of Holiness. Holiness means the purity of body and mind. If a man is good, pure and holy, he will remain so even after his death.

Note:- Love is the inpulse of sense and sensibility. It is the joy which the mind enjoys when it reaps the fruit of its good actions. So the path to liberation is inner Conversion which in brought about by the overflow of the affectionate devotion. It is the realisation of the merger of imperfection into perfection.

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{7} हु कुस त: बो कुस तेलिवन च्य कुस
अनुम बतुख लदुम देगि
शाह खिच खिच वाय मनो
भूमदि हारस पोन्य छोकुम
भूमधि बोनअ टेकिस टेखा ।

HU KOOS TA BO KOOS TELIWAN CHE KOOS
ANOOM BATOOKH LADOOM DAIGE
SHAAH KITCH KITCH VAAY MANO
BOOMADEY HAARAS POONIE CHAKOOM
BOO MÅDEY BONA TEKIS TEKHAA

O Blessed one:-

Lall-ded Says, "Prithee tell me, who is that ? Who you are and who am I ?" Then she herself answers that He, you, and I are permanent imperishable 'Self'. The delusion of "mine" "yours" and "His", is caused when one identifies the self with the perishable body. One should therefore detach one, self from the false sense of 'I'. "Destroy ignorance with faith and devotion, attach yourself to that imperishable self and thus attain freedom from Bondages". Her poetic ingenuity in expressing the universality of the soul in more lucid and lively. She explains the discord with life is only because people don't believe

in the light within themselves. This state of mind gives a fore taste of bliss and which is the realisation of conscious self. Then she further explains that it is by gradual process of evolution that 'Life' is conceived, and an ideal being enters in the womb of the mother in the form of soul to which, **LALL AREFERS** in Kashmiri as 'Batook' a swan, at that very moment the inception of life comes about, and the soul or mind starts pulsating with the inhale and exhale of breath. Then by and by child grows in the womb to its full development then after the birth freedom of spirit is reached when God in him realizes itself.

So God in the form of soul in the body develops to its full strength, and by and by the soul itself acquires the knowledge of Nine gateways and develops ten powers. As such the body with its developed mind develops an instinct and inspiration of proceeding towards. Him with all dveotion and zeal.

In order to gain, God-consciousness of higher order. The body secretes a Harmone in the ductless glands of the brain by intense concentration and meditation to which Lall-Ded calls 'SHASHIKAL or AMRIT. The celestial harmone is sprinkled in the Fore-head, more so in the space between the eye brows to make it feel cool and refreshing with the result, the mental "third eye", with penetrating

vision appears in the space between two eye-brows, as a white scar as such a condition of thoughtless state is created and established within the mind and thus purified one merges into the God consciousness.

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Note:-

"I am He, whom 'I' Love and He whom I love is 'I' "
"we are two spirits dwelling in one body."

"If thou seest me thou seast 'Him'"

"And if thou seest Him, thou seest us both"

"In simple words that, being is one that all apparent difference are mnifestation of realities".

Molona Jalal-Din 'Rumi'

Great mystic poet saint of Persia 1207-1273

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{8}

क्या कर काण्गरि पन च़नि करिनम
अमि कानि कुण्डलि गुण्डनम नार
कापि इहमे तः कापि कडहन
क्या कर छस च़ालन ।

KYAH KARA KANGRI PAN CHEIN KARINAM
AMI KAANI KUNDLI GONDNAM NAAR
KAAPI IHEIEM TA KAAPI KADHAN
KYAH KARA CHAS CHALLAN

KANGAR :- Fire Pot, internwoven with thin twigs.

PAN-CHENI :- Half burnt leaves of Chinar and other trees, used for warming the firepot.

KAANI :- The thin fine twigs of trees

KUNDLI :- The earthen fire pot, allegorically Kundlinei which is awakened with intense concentration and meditation of mind at the base of the spine, with its release, a transcendetal state, (When the body consciousness in merged with the absolute reality) is realised.

GUNDNAM NAAR:- Felt release of intense heat.

KAAPI EHEIM :- I could get hold on its outer frame (KOPE Kashmiri) Twigs with which it is enveloped.(Physical body)

KAAPI. Kadhaṇ :- I wish I could (KOPE Kashmir) remove its outer insulation and expose the kundlinei open for its realisation.

KYA KAR CHASS CHALLAN :- There is no alternative than to bear with its pain, on its release with Fortitude, to enjoy the perpetual bliss.

Here Lal-DED in her SAADNA wanted to acquire capabilities to know all the feats of SAADHNA as she wanted to awaken the kundlinei which brings new awareness, beyond thought and emotions.

Here she refers to the despondency in her failure to realise the release of kundline allegorically by refering to Kanrgi Kashmiri (earthen fire pot, interwoven with fine thin twigs). The half burnt leaves, burnt in the fire, pot gives intense heat for a moment then it is reduced to ashes. So she weeps for the joy as such she feels having lost the vitality for realising the truth. She in her attempt to realise, and release the kundline, has burnt all her vital energies by burning all the elements of air within with severe exercise, of inhale and exhale as such she feels an urge to catch hold, of this vital energy 'kundlinei' and make it easily perceptible and released. She wishes, she could bear the brunt of its heat like the fire in the earthen fire pot and wants to feel its sensation and effect. She wants to observe and experience the brunt of the heat of kundlinei released , for that she requirs the courage of the moth to burn in the Flame, an such she laments for her courage, and determination; which she is bearing to conquer the grosser self for the realisation of Truth.

{9} दोख छअन त्राविथ मोख बुछ हरस
तेलि दीजि परम सरस मण्ज थाह
छल जानुन छुई नार भव सरस
छुक ज़न कड तुल शाह मारस बाल

DOKH CHEIN TRAVITH MOKH WUCH HARAS
TELI DEEZI PARAM SARAS MANZ THAH
CHAL ZANOON CHUI NAAR BAW SARAS
CHOOK ZAN KAD TUL SHAH MAARS BAAL

Dokh:- The troubles and anxieties

Chein Travith :- Put it off

Mokh :- Face

Wuch :- See face to face

Haras :- The Lord

Teli :- In that situation

deezi :- Jump in

Param Sars :-The vast expanse of universe, the world.

Manz :- Deep inside

Thaah :- Dive deep to see the lower world

Chal :- Ingenuity

Zanoon :- To know about

Chui :- Have to undertake

Naar-Bavsars :- Burning Vast expanse of universe

Chook :- Blower, allegorical exhale and inhale of breath

Zan "- As if

Kad :- Put off

Tul :- Open the Lid or raise the vertebral column

Shah Marass :- Legendry - serpent Baal :- Mountain allegorically vertebral column, to raise it to the extent to realize the awakening of kundlinie.

O Blessed one :-

Shun off the delusion and watch the grace of the lord. Dive deep into the sea of bliss with a burning desire and determination which will set free all the physical energies with the intense emotions so as to touch the soul's intelligence.

On a scientific plane the brain is serially connected to neural networks which unify **NEURAL** vibrations which produce the spiritual consciousness of higher order. This is achieved through Meditation and deep exhale and inhale.

Since the human body is said to have seven chief nodal nerve centres, three tracks of nervous energy and the latent energy coiled within like a serpent (KUNDLINI). It rises from the base of the spine. It integrates the main seven CHAKRAS or nodal points. The subtle experience

manifests itself in a flow of cool vibrations which can be felt on the hands and also on the crown of the head. Like a cool breeze. It is through these vibrations SADAK gains a new awareness beyond thought and beyond emotions.

As per LAL-DED, SADAK releases a JET of air by exhale and inhale process which awakens the 'Kundlini'. As such the knowledge of one truthful spirit is realized. It is analogous to lining up of body fluctuations with nature's frequency order created with the process of exhale and inhale of breath.

Note:-

'Kundlini' is the fundamental desire power which is placed in the sacrum bone of human beings. This sacrum bone is placed at the base of the spinal cord and it is triangular shaped. Kundlini is like a connecting cord when the energy of kundlini is awakened nerve threads rise and ultimately connect the human being to all pervading power. It starts from the minutest cell to the total being. In this state of awareness all ailments, and diseases are cured and a person acquires new personality. There are three NADIES or channels in the kundlini instrument one in centre is called sushamna, on the left is 'IDA' NADI, and on right is

'PINGLA' NADI, and the latent energy coiled within is called kundlini. When kundlini rises from the base of spine, it integrats the seven main chakras and the subtle experience manifests itself in a flow of vibrations which can be felt on the hands and also over the crown of the head like a cool breeze. It is through these vibration that we gain a new awareness beyond thought & beyond emotions, with this subtle awakening we become sensitive to the state of our CHAKRAS and those of others. Each CHAKRA when cleaned with the kundlini energy enhances our ability to excite emotions and ecstasy.

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{10}

नौ त्रोपराविथ दह शोमराविथ
काहिम रटिथ कुनुइ ज़ान
दुबरि चोंग युथ न गच्छी ब्रमक
अद कति लबक परम धाम

NAV TRAPRAVITH DEH SHOMRAWITH
KAHIM RATITH KUNUEI ZAAN
DUBARI CHOONG YUTH NA GACHI BRAMAK
AD KATI LABAK PARAM DAAM

O Blessed one :-

The doctrine of LAL DED's, philoshpy is based on the necessity of Conquering the base elements of Grosser self for the realisation of Truth.

Here LAL-DED refers to Nine Gate ways with which the 'soul' is equipped with, to acquire the knowledge, to free itself from the bondage's of body.

1. The first gate way is that form of knowledge with which the soul recognises an object through the operation of sense organs.

2. The knowledge formed on some verbal testimony of Omniscient.

3. The knowledge in the form of recognition of particular occurrence.

4. The knowledge of what is in other sacred thoughts.

5. The Pure knowledge which precedes the attainment of its final merging with the impulse of the Lord. It is characterised by omniscience transcending all knowledge.

6. The knowledge about soul and its existences. (The soul in conscious substance capable of development imperceptible to senses an active agent as big as the body it animates)

7. The knowledge of Bondages of the soul.

8. The knowledge of the power of the soul which is capable of destroying all its bondages which imprisions it

9. the knowledge of freedom of soul from all actions.

Then further Lall-DED says. The advanced soul possesses ten PRANAS or powers.

(I) Five relate to five senses, and five other powers known as (i) Bodily, Power.

(2) Mind power (3) Speech Power (4) Power of respiration (5) Power of being in possession of allotted span of life.

The eleventh power is power of KARMA. The accumulated force of action done, or performed by the person.

The influx of karma is by virtue of certain powers

hrough which the soul draws in matters .... from without, hrough the functional activity of mind, speech and body. ust as water flows into a Boat through a hole.

So karma or effect of actions good or bad flows into he soul and impedes its progress.

It enters through sense organs through emotions ıamely anger conceit, greed, and too much attachment to naterial objects, through the agency of mind or speech.

So Lall-Ded exhorts the seeker to shake off all the arma matter which prevents the unfolding of right vision. ;o the soul which has acquired right knowledge begins to ut into practice the rules of right conduct. Karma matter ; bound up with the soul and when soul departs, it carries vith it the accumulated force of karma and is drawn to uch a state which is suitable to it.

Every chained soul is under the influence of six kinds f karma.

1 The force which limits the powers of the soul.

2 The actions which impedes the right path.

4 The force which determines the duration of the ssociation of soul with its physical body.

5 The forces which organises the development and rowth of the body.

6 With the experiencing of pleasure the soul feels

elevation and with pain the soul feels depressed.

So Lal-DEd advises the seeker to understand the faculty of all these forces, to attain the divine perfection, it is the humanity within each individual. When the soul is freed from the bondage of karma and has transcended the possibility of rebirth, it attains deliverance. So Lal-DED says the karma is the key to the riddle of life; so punya karma is the moral strength, and PAPA is moral weakness.

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{11} पांण्चौ निशि पांच राविम
इमौ चूर,व करहम इरवनिनाव
लग कथ शाठस वात कथ घाठस
मण्ंज द्रियावस लजिमच नाव ।

PANCHAV NISHI PANCH RAVIM
EMOVE CHOORAV KARHAM YERWANINAAV
LAGH KATH SHAATHAS WAAT KATH GAATHS
MANZ DARIYAVAS LAJMACH NAAV

O Blessed seeker :-

LAL DED is conscious of the damaging effect caused by the five invisible instincts lurking in the body. Like

1 Anger
2 Envey
3 Greed
4 Pride
5 Attachment

Since these impure instincts have a potential of retarding the power of knowledge and intelligence, they have an evil effect on physical and spiritual aspect of life, as such five senses in the body lose their sensitivity, become easy prey to moral weaknesses. If one does not try to lift himself up mentally and intellectually he is classed as spir-

itual murderer.

It is only when opposing energies are completely a nihilated that soul throbs with natural music and is sprea ing its glow.

She understands that deliverance can only be attain through suppression of lower elements by the higher spir

Morality is absolutely necessary to shape man's n ture and the path to liberation is through inner conversio So she laments over the influence of bad instincts an feels desolated and expresses her inability to suppress th lower elements and the grosser self which she compar herself, to the Boat which has gone free by the influen of torents in the river, she feels that her life's boat is stu up in the midst of the river, as such she has lost the cou age, to conquer her grosser self for the realisation of trut

Note:-

"Lal-DED directs us to have inward morality and t attach primary importance to motive in conduct of affair

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{12} मनस गुण छुई चंचल आसुन
चीतस गुण छुई गच्छन दूर
जीवस गुण छुई बोछि त्रेश आसुन
आत्मस गुण छुई न आसुन लीफ ।

MANS GONE CHOI CHANCHAL AASOON
CHEETAS GONE CHOI GACHOON DOOR
ZEEWAS GONE CHOI BOCHI TRAISH ASOON
AATMS GONE CHOI NA AASOON LEEF

O Blessed one :-

The mind is flow of thoughts just as river is a flow of water, the banks of river guide and direct its flow when the banks are not firm the torrents break the bunds and cause great harm.

So when the intellect of man is not firm, purposeful and determined, the mind functions to alter one's purpose; so he never finds himself in a situation in which he could maintain his equilibrium.

As it is the flow of thoughts, that constitutes, the mind, so vacillation is one of its chief characteristics.

Lal Ded says, that nothing in this world is permanent or everything is momentary. So the emotional attachment of thoughts and cravings wither away like petals when the

fruit emerges out. Likewise, the forgetfulness is one of the chief quality of the intellect or mind. Then further she says the physical body is the chief aspect of our personality. It constitutes of a physical, mental and intellectual equipment. So it is required to be fed by natural foods which gives it enough potency to sustain its strength hence the hunger and thirst is the chief requirements of the living body.

The last of all, there, is one reality that is the 'soul'. It is universal, supreme, all pervading spirit which embraces everything. The soul of which we are in search is not the object of knowledge but the basis of knowledge of all finite objects. The individual soul possesses, the highest potentiality which is capable of releasing the super consciousness. In short the soul is free from all doubt, perversity, and indefiniteness.

Note:-

"Every man has a innate polentiality to rise and reach the divine stature, if he strives for it".

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{13}

मनसई मान भवसरस
छुरि कोप नेरेस नार छोक
लेख लोग ताय बो ना कुन्ने
तूलि तूलि ताय तूल ना केंह।

MANSAI MAAN BHAV-SARAS
CHURI KOOP NAIRES NAARA CHOKH
LAIKH LOG TAI BO NAA KUNAI
TOOLI TOOLI TAI TOOL NAA KENH

O Blessed seeker :-

Human Mind has the large capacity for emotions and feeling. It can embrace the entire universe. It is the universal and all pervading spirit which embraces everything.

Besides the emotions, there are animal instincts in humban beings, which are desire, ridden, passionate and egocentric their intellectual discrimination is limited, they engage themselves in quarreling and fighting, as such they speak words which can cause violent anger which like daggers enters the ears, and inflames the wrath. The flame of hot words can burst into destructive fire. So upon this heat and distemper sprinkle cool patience. Even though these hot abusive words are pinching and explosive have infact neither any substance nor any weight when given due thought, heedful note and good sense.

{14} मयस हियु न प्रकाश कुन्ने
पयस हियु न तीर्थय कान्ह
दयस हियु न बान्दौ कुन्ने
भयस हियु न सोख्य कांह ।

MAAYAS HUI NA PRAKASH KUNAI
PYAS HUI NA TEERTHAI KANH
DIIYAS HUINA BAANDAV KUNAI
BHAYAS HUI NA SOKHAI KANH

O Blessed seeker :-

There is no light greater in warmth than the love and affection of the 'Lord'. LALLA desires that all men of faith should over flow in love and affection, as such one acquires the divine instinct, by which unheard becomes the heard, the unknown becomes, the known". Man must feel natural affection for those around him as such his character is an overflowing sympathy towards all people.

Then further she says, there is no pilgrimage worth the name, than the place where one seeks 'His' gracious presence. It is the seat of emotions and feelings. It is a place where one does not have impure thoughts. By sitting in the right posture one realises the self which continually exists when all experiences are suspended, as such. One realises the highest happiness of the consciousness. The soul when it seizes the reality loses itself in its con-

templation and enjoyment. He becomes one with God, as such, one lives with nature with intense feelings and emotions.

Then further she says that there is no greater physical relationship worth the name than with that of almighty 'Lord'. Here one implores the creaters assistance and thanks Him for granting the Boon. In this way the seeker gives expression to his humility and dependence. The more we live in the living presence of Lord and, the more we assert the rights of the spirit, the more free we are. By self discipline we can strengthen the release of good impulses.

Again she says, that there is no greater comfort than bearing with the fear of the Lord" As 'He' is watching our affairs every now and then: But 'He' is invisible to the universe just to keep the sanctity of 'His' grace.

Thereby one submits to the will of God which is the law of Holiness. If a person is good, pure and Holy, he will remain so even after his death.

Note:- Love is the impulse of sense and sensiblity. It is the joy which the mind enjoys when it reaps the fruits of its good actions. So the path to liberations is inner conversion as such one turns kind, generous and humble.

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{15} आंचार हांण्जनि हुण्द गयोम कनन
नदिर छिव तांय हईव मा
ती बूज त्रुकेव तिम रूदि वनन
चेनुन छुई तः चीनिव मा।

ANCHAAR HANZNI HUND GYOME KANAN
NADIR CHIV TAI HAIEEV MAA
TEE BOOZ TRUKAIV TIM ROOD VANAN
CHAINUN CHOI TAI CHEENIV MAA

O Blessed seeker :-

One Day Lal Ded heard the loud call of the Boat-Lady of Anchar Lake, that is if there is any body who wants to purchase the 'NADIR' stem of Lotus flower a vegetable sweet in taste but without any potential food value.

The neighbours, intelligent one, on listening to the cry, got a different whim. e.g Is there any body who wants to purchase momentary pleasures of the world. The very thought widened their limited understanding an such they thought for acquiring peace and contentment, so this whim produced in them a longing, for renunciation, right thought and right tranquillity.

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{16} आंचारि बिचारी विचार वनुन
प्राण तः रूहुन हेयिव मा
प्राणस बुज़ित मज़ा चहुन
नदिर छिव ताय हेयिव मा।

AANCHARRI BICHAARI WECHAAR WONOON
PRAAN TA RUHOON HAIEVE MAA
PRAANS BUZITH MAZZA CHAHOON
NADIR CHUI TAI HAIEW MAA

O Blessed seeker :-

O wonder, the blessed lady of Anchar lake has given expression to a new idea, i.e that is if there is any body who likes to purchase 'ONION' and 'GARLIC' vegetables bitter is taste but with enough food value, quite opposite to NADIR stem of LOTUS flower since Lal-Ded is referring to ONION and Garlice that is allegorically, Majestic soul and exhale and inhale of breath. As such she wants to enjoy the bliss of her mind, by burning the elements of air within the body, and experiencing the thrill of her final merger with the celestial waves of cosmos with the inhale and exhale of breath, by virtue of which one observes the pure existence, pure consciousness and pure thought.

The intake of momentary pleasures of the world like 'Nadir' the stem of Lotus flower is quite different to Roohn or sense of experiencing the existence of soul.

Note:- Praan- Onion, allegorically the exhale and inhale .Ruhoon :- Garlic allegorically soul, or Rooh.

{17} लाचारि बिचारी प्रवाद करूम
नदिर छिव ताय हेयिव मा
फीरिथ दुबार जान क्या वोनोम
प्राण तः रूहुन हेयिव मा।

LAACHARI BICHAARI PRAVAAD KAROOM
NADIR CHIV TAI HAIEVE MAA
PHEERITH DUBARA JAAN KYA WONUM
PRAAN TA ROHOON HAIEVE MAA

O Blessed one:-

Lal Ded felt elevated on listening to the poverty stricken Boat lady' note as such she again refers that this world of fancy has no perpetuality nor any potency like the stem of Lotus (Nadir) and she exhorts the people to go for purchase of Rohoon, Garlic allegorically the soul and its salvation with the exercise of 'Praan' the exhale and inhale of breath, to acquire self discipline which begins with the mind first. The spiritual knowledge cannot be acquired by mere exercise of will. It requires the exercise of mind too. It is an existence which flows eternally with peace tranquillity, freshness purity and bliss.

Note :- Rohoon or Gaarlic :- it is a Garlic-Plant with bulbous strong smelling pungent tasting root, it lowers Cholestrol. Its active component 'Allicine' block's cholestrol in the liver.

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{18} प्राण तः रूहुन कुनई ज़ोनुम
प्राणस बुजित लब ना सध
प्राणय बुज़ित कहें ति ना खेयज़े
तवै लभम सूहम सध ।

PRAAN TA ROHOON KUNOOI ZONOOM
PRAANS BUZITH LAB NAA SADH
PRAANS BOOZITH KENH TI NAA KHAIZAI
TWAI LABAM SOOHAM SADH

Praan :- Onion, allegoically exhale and inhale

Rohoon :- Garlic allegorically 'soul' which realises the salvation. All the pure knowledge is in the soul which manifests itself when disturbing elements are killed. When the soul in freed from the weight which keeps it down, it rises up to the top of the universe, as such deliverance can only be attained, through suppression of lower elements by the higher spirits.

With the practice of meditation and concentration, an act which co-ordinates one with the divine scheme of things a force or energy is released which enables the seeker to attain the spiritual perfection, by burning the elements of air in the body, with the process of exhale and inhale, as such one attains the thoughtless state of mind and the soul seizes the reality.

Lal Ded says that she has realised the oneness of breath and soul with unbroken calm. It is an indescribable and ineffable vision. It is observed in the moments of

illumination. In such a situation the seeker is not affected by the sense of hunger and thirst as all the senses of the body are tuned to the Lord's celestial wave form.

A person who has attained deliverance is called 'Saadh' or Sidha.

A sidha is a person, without cast, unaffected by smell, without sense, of taste, feeling, hunger, pain or sorrow, joy or old age, enjoying unbroken calm all round. During moments of illumination one has to keep complete fast, for attaining spiritual vision, as such the Sadak enjoys, infinite existence absolute truth and pure delight.

Note:-

Wise, self controlled and tranquil souls, who are contented in spirit, who practice austerity, and meditation in solitude and silence are freed from all impurity, and attain by the path of liberation to, the "immortal" the truly existing, the changeless "self".

MUNDAKA UPNAISHADA
1.2.11

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{19} पानय आव पानस साती

पानय करून पनुन व्यचार

पानय पनुन पान नेछनोवुन

पानय गुपुन पनुन पान ।

PANNAI AAO PAANAS SAITEE

PAANAI KAROON PANOON VAICHAAR

PANNAI PANOON PAAN NECHNOVOON

PANNAI GUPOON PANOON PAAN

O Blessed one :-

The Lord has gained enterance in this body complex as a conscious substance capable of development, in the form of soul, the moment the inception of life comes about in the mother's womb.

His providence revealed the secrets of Mystic truth which gave me the realization of my infinite existence absolute truth and pure delight.

His graciousness endowed me with the vision which made my faculty of vision, penetrating.

His providence prefered invisibility to keep the sanctity of his grace.

"When the Saadak

crieth unto me. 'I' shall

hear, for I an gracious"

{20} पानय आसख तः पानय कासख
पानस निश लबक सदुर
जिन्दै मरख तः मरिथ लबक
अद डेशख शिव सुन्द मोख।

PAANAI AASAKH TA PAANAI KAASAKH
PANAS NISH LABAK SADOOR
ZINDIIY MARAKH TA MARITH LABAK
AD DESHAKH SHIV SUND MOKH

O Blessed seeker :-

Every individual, has a potential, a divine instinct in him, which enables him to attain spiritual perfection, as such unheard becomes heard and unknown becomes the known. One becomes one with His grace. It is His joy that assumes all forms. If you know how to die better, it is by facing fearful odds. Then only one comes nearer and nearer to the Lord. When one comes near enough, the rays of light of the Lord envelope him. He sees that he is absorbed, rather transformed into the Potential soul of the Lord, as such he becomes calm majestic and serene. Then only immortality of higher order will touch his feet. It is as such one can see Him in person with all His grandeur and

grace. "Let therfore your 'yes' be righteous and your 'no' be righteous". Seek peace and persue it, then 'Rightousness' and 'peace' will kiss each other.

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{21}

परून सुलब पालुन दुरलब
सहज़ गारून सूक्षम तः क्रूठ
अभ्यास के धनिरय शासत्र मोठुम
चिन्तन आनन्द निशचय गोम।

PAROON SOOLAB PALLOON DURLAB
SAHZ GAROON SOOKSHIM TA KROOTH
ABHAYASS KAI GANIRAIYY SHASTER MOTHUM
CHINTAN ANAND NISHCHY GOME

O Blessed seeker :-

"It is easy to read but difficult to practise. To seek truth is still harder as it is shrouded in Mysticism. By indulging in severe discipline and continuous exercise of meditation and concentration with dedication. I forgot all the studies of the sacred books and thus bliss of super consciousness was realised and I acquired that knowledge which shines by its own lustre that is beyond all books, beyond all creeds and beyond all the varieties of the world, that is realisation of Lord within one-self as such infinite existence absolute truth and pure delight was realised.

Note:- By reducing the quantity of thoughts and improving the quality of thoughts and by givings proper directions to thoughts, state of bliss or thought-less state of mind is achieved.

{22}

पोरूम पोलुम तः अपोरूई पोरूम
केसर वन वोलुम रटिथ शाल
परस प्रनुवुम पानस वनुम
अद गोम मोलूम ज़ीनिम हाल।

PAROOM POLLUM TA APOROIYE PORUM
KAISAR VANA VOLLOOM RATTITH SHAALL
PARAS PRANVOOM PAANAS VONOOM
AD GOME MOLLOOM ZEINIM HAAL

O Blessed seeker :-

Whatever I studied, I practised with zeal and devotion. Even I learnt the truth by conviction and by conventions that is how I realised the limitation of sacred books. I developed complete control over the mind- "the Lion in the body complex". Like the taming of Lion in the Jungle, and making it act as if it were a 'JACKAL. I practised the feat with rigorous sadhna and devotion and gave extempore expression to my realisation to other seekers of truth. Then only I experienced the realisation of poetic souls, who were moved by beauties of nature.

"I was unreservedly devoted to my mission. I subordinated everything to it. It is then only I realised the essence of my life. So the restlessness of striving mind to

grasp the true nature of reality was realised.

Note:-

"God is near to man, ready to hear his sighs, answer his supplication, count his tears and relieve his wants. When his own power fails. Wherever a man seeks Him there 'He' is".

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यि यि करम करअ पेत्रुन पानस
अरजुन बरजुन बेयन क्युत हयुत
अन्त राग रूसत पशरून सु आत्मस
अदअ यारे गच्छ तोर छुम हयुत।

YEI YEI KARAM KARA PAITROON PAANAS
ARZOON BARZOON BAIYAN KUIT HUITE
ANTA RAAG ROST PUSHROON SO AATMAS
AD YORE GACHA TORE CHUM HUIT

O Blessed seeker :-

What ever action a person does, good or bad, he has to bear with its fruit.

To perform a kind act without expectation of reward or to look at the well being of others, or to sympathise with the distressed people and relieve their sufferings are so called good actions. Lall-DED believes in the foremost necessity of conquering the grosser self for the realisation of Truth, by performing detached actions. It is by constant repetition of virtuous acts that one becomes virtuous in as much as this constant practice transforms the soul providing it with source of energy, to rise higher and higher she lays great emphasis on selfless service. Service performed with sincerity opens the vision, enlarges the heart

and draws out the higher qualities of Man. So she holds punya is strength and papa is moral weakness. So karma should be done without attachment for the sake of the Lord.

Note:-

Lal-DED lays great stress on the acquisition of three jewels.

(1) Right faith (2) Right knowledge (3) Right conduct.

To love the virtuous for his divine qualities, and not to recognise the false creed and false beliefs by dispeling ignorance. The soul acquires right knowledge, if it begins to put into practice the rules of right conduct, to attain the state of desire-lessness by eradicating likes and dislikes.

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असी आसी असी आसौव
असी दोर करि पतवथ
शिवस सोरि नः ज्योन तः मरून
रवस सौरि नः अतगथ।

ASSEE AASSEE ASSEE AASOW
ASSEE DORE KARI PATWATH
SHIVAS SORI NA ZAIN TA MAROON
RAVAS SOREI NA ATGAT

LAL-DED says that we have-had an existence in t past, as well we shall exist in the future too. Each mome of our life is an obligation, we, have been existing throug out the ages, in various creative forms. Then dissolv and are reborn again and again. Both the spiritual and phy cal powers of man are divine and the CHOICE is left MAN's own hands to attain his Goal of righteousness, f the righteous there is no rest neither in this world nor in t next for he goes from host to host, striving to striving a then only one comes nearer and nearer to God until t glamour or light of the Lord' envelops him and he is a sorbed.

The sun continues moving in uniform motion rou its orbit, for all times to come. It refers to the idea wh

the individual self is LOST, the universal self in found. Like wise the sun moves from west to east and again from east to west and then at one time sun dies and night comes and then at another moment it is born again and again .

Note:- Lalla's creed, is not of any fixed dogma but images susceptible of indefinite interpretations, unreservedly devoted to her mission. She sub-ordinated everthing to it, to such a degree that this universe no longer existed for Her.

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{25} अन्द्री आयस चनद्रय गारान

गारान आयस हीयन ही

च्ई नारान च्ई मारान

च्ई अथदारान इमअ कम विह।

ANDREE AAYAS CHANDRIE GAARAAN

GAARAAN AAYAS HEIYAN HEEI

CHEI NAARAAN CHEI MAARAAN

CEI ATH DAARAAN EMEI KAMA VEIH

O Blessed seeker :-

In order to acquire truth, it is necessary to enquire into it, carefully ponder over it, as such she sought for the mystic moon, within the core of her heart, with right effort to attain the illumination with which the mind glows with the true nature of the Lord. Further she went in search of 'Like seeking out the "Like", but with, little success. She wanted to practise universal benevolence in thought word and deed to become pure from the self, as flame from smoke.

She saw the Narayana , the lord of Lords and after a pause she saw him in the form of 'Shiva', as a 'destroyer' then again the next moment she saw him as a 'beggar' asking humbly for charitable relief, as such she saw His

bewitching presence in all these forms. O! my Lord,

'What is this wondrous pastime.

Note:-

Lal-DEd does not murmur against the Lord and 'His' wondrous pastime nor she grumbles against man. It is fully evident that Lall-Ded recognised the existence of a supreme being in various forms. She does not hesitate to use the name of the 'Lord' in any suitable connection. 'Narayana' 'Shiva' then in the form of a begger-asking humbly for a charitable relief.

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{26} मन्दछि हण्ज़ हाँकल कर छेन्यम
यलि हेडुन गेलुन असुन त्राव
ओरूक जामअ कर सन्ना दज़्यम
यलि अन्द्रिम खारूक रोज़्यम वारअ।

MANDCHI HANZ HANKAL KAR CHENEIM
YELI HEDOON GAILOON ASSONE TRAAVE
OROOK JAAMA KAR SANNA DAZYAM
YELI ANDRIM KHAAROOK ROZYAM WARA

O Blessed seeker :-

When the instinct of shame and shyness will break off its chains within me. It is only when I am indifferent to oppressions wrong, mockings, tauntings, & the things which weigh heavily upon my Mind".

When the frame of my body will burn ? It is the moment when the impurities within me are burnt , conceit and desire cease to have' its effect, it is then the spirit within me is freed from bondages of karma and has transcended the pssibility of re-birth. It attains deliverance.

Note:- Truth is the beginnings and end of existence. It is for this reason that the man values truth as it accomplishes its end without being conscious of it. Peace and harmony occupy a predominant place in Lal-Ded's teach-

ings. peace is the soul of divine attributes & the symbol of human perfection. The greatest ideal set before man is to bring harmony between man and his fellow man.

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{27}

पअरान पअरान जेव ताल फोजिम
च्य युगि क्रय तजिम न जांह
सुमरन फिरान नेठ तः ओण्गुज गजिम
मनअचि दुई मालि चजिम न ज़ांह।

PARAAN PARAAN ZEIV TAAL PHOJIM
CHEI YUGEI KRAI TAJIM NA ZANH
SUMRAN PHIRRAN NETH TA ONGAJH GAJIM
MANACHI DUIEE MAALI CHAJIM NA ZANH

O Blessed seeker :-

Looking with assurance towards the future Lalla ha exhausted her patience and has worn out her palate an tongue. She has a confession in her looks that she ha neither been able to learn the desired Feat, nor has ac quired the desired end of her SAADNA, that could tur her to the highest state of rapture and ecstasy. Which i called ANANDA, where a being is absorbed and become one with the Lord and experiences one-ness with Him ' have worn thin my fingers and thumb with the tiresom job of telling rosary beads even then I have not been abl to put off the instinct of duality and conceit from my mind'

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{28}

कव छुक दिवान अनिनय बछ़
त्रुक है छुक तः अन्दरई अछ़
शिव छुई अति ताय कुन मो गछ़
सहज़ कथि म्यानि करतो पछ़।

KAV CHOOK DIVAAN ANINAI BACH
TROOK HIIY CHOOK TA ANDREI ACH
SHIV CHUI ATE TAI KUN MO GACH
SAHAZ KATHI MAIANI KARTO PACH

O Blessed seeker :-

What is the cause of your distemper, why do you grope around like the blind ? The intelligent as you are, look within and watch for the moments of illumination and seize the reality and become one with the Lord which is seated in the corners of the heart. It is then you will have an indescribable and in effable vision. Hence "ATMAN" is attained. Live in the world of Nature with intense feelings and emotions. Keep faith in my simple tale of truth, for every individual is equipped with a force of energy which would enable him to attain spiritual perfection.

Note:- Absolute truth is eternal self, existant and infinite. It produces effects without action. It accomplishes its end without being conscious.

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{29} दिथ करिथ राज़ फेरिना
निथ करिथ त्रपिना मन
लूभ बिना जीव मरिना
जीवन्त मरिताय सूई छुई ज्ञान।

DITH KARITH RAZA PHERINA
NITH KARITH TRAPINA MAN
LOOB BINAA ZEEV MARINA
ZEEWANT MARITAI SUI CHUI GYAN

O Blessed seeker :-

The mind of a person does not feel sastisfied, even, if he is provided with all the kings luxury, as men possess varied aptitudes, inclinations and tastes. It is one's attachment to the physical self that makes one lament the death and destruction of things, which are doomed to perish. The decay is inherent in all component things. Suffering is universal, craving for transitory things lead sooner or later to sufferings. To those seeking knowledge, the 'Lord' is eternal light, to those struggling for virtue. He is eternal righteousness, to those emotionally inclined He is eternal Love.

In the end Lall-Ded exborts

"No place is to found in the world

Where a man may dwell, without
being over powered by death
This is the essence of Truth.

"Any thing whatever is brought into existence in this niverse contains within itself the inherent germ of destruction. As long as the worldly pleasures allure the mind, eople are trapped by greed even at the point of death."

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{30}

नार गच्छि सहुन तः आर गच्छि गालुन
ओदुर गच्छि कडुन वौपल हाकस तः हन्दे
हद गच्छि रटुन तः मध गच्छि वालुन
वेह गच्छि चालुन अद अचक ग्रण्दे
शूभ गच्छि कांणछिन लूभ गच्छि मारुन
पान गच्छि नावुन अमी सेन्दे।

NAAR GACHI SAHOON TA AAR GACHI GALOON
ODOOR GACHI KADOON VOPAL HAKS TA HANDAIY
HAD GACHI RATOON TA MAD GACHI WAALOON
VEIH GACHI CHAALOON ADA ACHAK GRANDEY
SHOOB GACHI KAAN CHIEN LOOB GACHI MAROON
PAAN GACHI NAVOON AMIE SENDAY

O Blessed seeker :-

Lall-Ded is regarded as a teacher of Morals. She ha a firm belief in higher values of life, she is conscious th in her teachings she is expressing the will of the Lord. Sh says:-

1 One must be calm and composed even when on is inflamed by distemper.

2 Let you be cruel but not unnatural

3 Put off all the Moisture in the dry green vegetabl rich in Iron like HAND and WOPALHAK (Kashmiri nam

4 Acquire control over your senses and the pride to keep these within limits.

5 Bear with the temptations which seize a man unawares

6 keep holiness as an aim to sanctify every pursuit. These are stepping stones on the road to holiness.

The life of a seeker is plain and yet not unattractive. It is simple yet full of grace, it is easy and yet methodical and thus the seeker enjoys the reality in which the true self is shining with the true nature of God. It is thus the seekers mind and body is washed with the waters of eternity and becomes as pure as flame from smoke.

Note:- "A Man with infinit morality in him is never satisfied because the mind of a moral man can always canceive something higher and higher."

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{31} WATHOO RANNYA ARCHOON SAKHAR
ATHAS KAITH ALPAL WAKHOOR HAITH
YUDWIIY ZANNAKH PARAMPAD AKHASHAR
HAI SHIKHAR KHAI SHASHIKHAR HAITH

वथू रन्या अरचुन सखर
अथस केथ अलपल वखुर हेथ
युदवैय जानख परम पद अक्षर
हेय शिखर ख्य शशीखर हेथ।

O Blessed Ladies :-

"Come up and sit in meditation with full devoti and zeal, have experience of spiritual consiousness. Th will co-ordinate your organs of action in the divine schem of things.

Stand up with all the materials of worship in hand t realise self which continually exsists even when all exper ences are suspended. Try to release the force of energ which would enable you to attain spiritual perfection.

The Lord is attained not by learning nor by genius o knowledge of books. It in attained in moments of illumi nation in Meditation.

It you know the proper way of recitation of the sa cred letter 'OM' then you will realise the suituation wher

tension between finite and infinite reaches to its highest pitch, in that case the person comes nearer and nearer to the 'Lord' when he comes near enough he sees that he is transformed in to the Lord itself.

"It enjoins the right way of living with all compatriots with the profound feeling of immortal bliss".

"The SADAK's character is an overflowing sympathy towards all men. He never finds himself in a suituation in which he could not maintain his individuality. He lives simply and correctly and yeilds himself to the will of God. He must try to succeed in making commn cause with the people, for when he thinks gain to be got he thinks of rightousness."

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{32} सूतस तः सातस पचस न रूमस
सु मस मे "ललि" चौव पनुनुई वाक्य
अन्द्रिम गटकार रटिथ वौलुम
चटिथ दितमस तती चाख।

SOOTAS TA SAATAS PACHAS NA RUMAS
SOMAS MAI 'LALLI' CHAV PANONAI VAAKH
ANDRIM GATKAR RATITH WOLLUM
CHATITH DITMAS TATEE CHAAKH

O Blessed seeker :-

Lal-DED says that she did not let her self remain idle even for an instant she resorted to repreating and concentrating on the Lord's name as such remained active with her spirit chained to supreme. She vigorously followed the path laid down by Her Guru (Master) It is there that she observed the "enlightenment". She gave vent to her blissfulness in sweet simple and melodious tone.

Thus the darkness lurking inside was rendered into the moments of illumination. She realised in Her a liberated soul with an annihilation of mind as such she had acquired the settled conviction that there is nothing higher than the Lord'.

{33}

कायस बल छुई मायस जागुन
प्रानस बल छुई शब्द स्वरूप
आयस बल छुई तत विधि जानुन
ज्ञानस बल छुई आदि अन्त तानि।

KAAYAS BAL CHOI MAAYAS ZAAGUN
PRAANS BAL CHOI SHABD SWROOP
AAYAS BAL CHOI TAT VIDEE ZANOON
GYANS BAL CHOI AAD ANT TAANI

O Blessed seeker :-

Human body is a great wonder, & is a compsite structure of four personalites.

1 The physical
2 The emotional
3 The intellectual
4 The spiritual.

They all work so simultaneoulsy and so quickly that man fails to recognise their fine distinction. So one develops the individuality by seeking the Love of the 'Lord', through emotional and intellectual structures, which eventually result in developing the spiritual consciousness of higher order, the physical body acquires the strength, a feat, to go nearer and nearer to "Lord's" grace. So to love

the Lord with all zeal and devotion is one of the Chief aspects required to attain the Bliss of higher order.

Further she says, by concentrating and listening to the sounds, produced in the nostrils, during the process of exhale and inhale, the sounds of 'soo' and 'hum' is produced, Lal-DED calls it 'Shabad swroop' or embodiment of the sacred letter "OM".

The seeker is required to tune and tone these sounds with the wave form of requisite wave length of celestial waves of cosmos, which the Lord is alway eminating.

By acquiring control over these rhythmic breathings one can gain knowledge of knowing the feat of Gaining longivity in the life span of one's life. It can be achieved by practising YOGA too, with the sense of breathing.

In addition to these, there must be supreme effort, an act of personal resolution by which 'punya' a merit can be achieved, It is by constant repetition of virtuous acts that one becomes virteous. This practice transforms the soul, providing it with a source of energy to make the soul rise higher, & higher. As such one realises the Absolute truth as eternal beauty for all times to come, for passion for beauty is a means to link the 'soul' to God.

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{34}

कामस साअती प्रय नो बरम
क्रूधस दितुम पवनुन फेश
लूभस मोहस च़रन च़टिम
त्रेशना च़जिम गयस खोश।

KAAMS SAITEE PRIYEI NO BARAM
KROODAS DITUM PAVNOON FAISH
LOOBS MOHAS CHARAN CHATIM
TRAISHNA CHAJIM GYAS KHOSH

Here Lal DED exhorts the seeker to eschew animal desires lust and impulsive cravings. All that Lal-DED insists upon is to renounce selfish desires.

It is not by KAAMA (Desires) not by off-springs nor by wealth, nor by sacrifice that immortality in gained.

It is gained by renunciation, sacrifice, solitude, continence and purity. Physical discipline is absolutely essential as such Lall-DED says she has kept no attachment to the instinct of Lust. To the sinful instinct of anger, she has acquired complete control, as such she blew it off like with a stormy wind. She has cut the instincts of covetousness, and desire at the very roots, with the result, the spiritual in-certitude of mind completely vanished from her mind and she felt happy over all her achievements.

{35} जानहा नाडीदल मन रटिथ
चटिय वुठिथ कटिथ कलेश
जानहा अदः रस तः रसायन गटिथ
शिव छुइ क्रूठ ताय चेन उपदेश।

ZAANHA NAADIDAL MANA RATITH
CHATITH WOOTHITH KUTITH KALAISH
ZANHA AD RAS TA RSAYAN GATITH
SHIV CHUI KROOTH TAI CHAIN UPDESH

O Blessed seeker :-

I wish I could have such a hold on my mind that it could gain control over the functions of the main junctions of the nervous system.

I wish I could know complete functions and its operations, i.e cut, twist the nerve fibers at the main junctions of nerves.

I wish I could know the factors which govern the conduction of velocity of nerve fibers and its precise wave pattern. Just as each nerve trunk has its own characteristics spectrum of nerve fiber type. So the precise wave pattern is also different even then after knowing the various events between the presentation of Stimulus and signalling, even then the experience of realisation of Lord'

pervasiveness is difficult to realise.

Please give it an understanding, for its realisation leads to highest happiness of consciousness, and probe into the most intricate parts of the body.

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{36}

लोलकि वोखल वानिज पिशम
कोकल चजिम तः रूज़स रसैय
बुज़म तः ज़ाजिम पानस चशिम
कौव ज़ान तव साअति मर किन लसअ।

LOLAKI VOKHALA WANIJ PISHAM
KOKAL CHAJIM TA ROOZAS RASSIIY
BUZAM TA ZAJIM PAANS CHASHIM
KOW ZAANA TAV SAEET MAR KIN LASSA

O Blessed seeker :-

In the mortar of 'Love' I grinded my emotions and feelings with heart and soul.

I roasted, burnt chewed these with all zeal and devotion as such I purifred my soul by repentance. It is described as the awakening of soul, My heart became devoid of all earthly desires. When the soul has been purified from all sensual desires, the seeker proceeds his journey towards Lord and aims at renunciation of all but God. Then the seeker realises the ecstasy in which the thrill is produced through contemplation and repetition of "HIS" name. Now how do I know, that if 'His' divine grace will sustain my life, and will lead me to the height wherein I will

achieve freedom from life and death.

So when the individual self is LOST, the universal self is found.

It is then only the seeker enjoys the reality in which his heart is aglow with the true nature of God. Now she does not know if she will live or die, with such attainment.

Then comes the last stage, in which the seeker sees the God face to face. To put it in another way the absolute having completely realised itself, more intimately, God and man become one in the perfect man. Lal DED says,

"As such even after passing through all these stages I donot know if I will achieve immortality or meet demolition of life."

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{37} राज़ हमस आसिथ लोगुथ कोलुई
कुसताम चोलुइ क्याहताम हेयथ
ग्रट गौ बन्द ताय ग्रटन हयुत गोलुई
ग्रट वोल चोलुई फल फोल हेयथ।

RAAZA HAMSA AASITH LOGUTH KOLOIYE
KUS TAM CHOLLIE KYAHTAAM HAITH
GRATTA GAO BAND TAI GRATAN HUITH GOLLOI
GRATA VOLE CHOLOI PHAL PHOL HEITH

Razaz hams :- Royal swan who is supposed to sing melodiously at the point of his death.

O Blessed one :-

You were as intelligent as the Royal Swan. How is it ? You have turned mute now. O! some one has robbed you of something within. How is it ? All the organs of body have ceased to function. The brain itself has ceased to respond to the impulses of mind. Now nothing can be swallowed, so choking has come about. Ah! the essence of life 'the soul' has gone off unnoticed. Like the grinding stone mill stopping and the grains choked and the Miller running away with the grains unnoticed.

Thus Lall-DED explains when the end of life comes about the soul departs along with the accumulated fruit of action (Karma-Phall) and is drawn to such a state which is suitable to it .

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{38} यथ सरस सिरिनि फोल ना वेची
तत सरि सकली पून्यी चैन
मृग सरगाल गंण्ड़ी ज़ल हस्ती
ज़ेन ना ज़ेन तः तती पेन।

YATH SARAS SIRNI PHOLE NAA VECHEE
TAT SARI SAKLI POOIENI CHEIN
MAREG SARGALL GANDI ZALHASTI
ZAIN NAA ZAIN TA TATEE PAIN

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O Blessed seeker :-

The human body cannot bear inside any foreign body as little as the smallest rice particle. The wonder is how the germs, parasites, Bacteria, other living microbes, & virus of different forms made in the shape of deers , Jackals, Rhinoceros and other infinite number of other water microbes like the sea-elephants, find their way inside our blood stream, to quench their thirst.

Thus a fight ensues with our blood corpuscles, in this struggle for survival, the potent ones survive and others die, as such some are born and some die that too without our knowledge. So the cycle of life and death continues both inside our body stream and outside in the external environment.

The corpuscles in the blood stream are urged to conquer unholy microbes and unholy instincts which give rise to unholy desires and unholy passions. The body and soul of man posses an innate potentiality to kill all such undesired elements to attain a nobler life. The purpose of creation is to manifest the beauty of 'God'. The passion for beauty is a means to link the "soul to God".

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{39} ज्ञान मार्ग छैय हाक वाअरई
दीज़्यस शाम दम तः क्रय पननी
लामा च्य कर पोशी प्रानि क्रय वारई
खेन खेन मोची वारय छोनी।

GYAAN MAARG CHAI HAAK WARIE
DEEZYAS SHAM DAM TA KRAI PANNI
LAAMA CHEI KAR POOSHI PRAANI KRAI WARAI
KHAIN KHAIN MOCHI WAARAI CHONI

O Blessed one :-

Once in a discourse with a Budhist Lama LAL DED says, the pathway of divinity is like a kitchen garden. It must be laboured and fenced with self restraint , pious deeds and by leading a life of purity and detachments to objects.

How long one can enjoy the fruit of good actions performed in the previous births, if no new addition of noble and pious deeds are added in the present life as such one will exhaust the store of the acquired fruit of good actions. So one losses the purpose of life.

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{40} शील तः मान छुई क्रण्जलि पून्यी
मोछि यमि रोट मलय युद वाव़
हसतिस युस मसतवाल गण्डे
ती यस तगे सोई अद निहाल।

SHEEL TA MANN CHUI KRANJLI POONIE
MOCHI YAMI ROT MALLIIY YUDH WAAW
HASTIS YUS MAST WAAL GAANDY
TEE YAS TAGAY SOI AD NIHALI

O Blessed one :-

The name and fame of a person is as temporary as water in a colander, one should not be swayed by the momentary emotions of name and fame.

She exhorts us to arm against the evil and attain a life of higher quality. Behold the men who can cure the evils that have befallen the people and who can guard them from future ailments."

"Cultivate their friendship with love and regard. It will be the rarest of rare good fortunes if you can secure the guidance of men of such a high order.

The sages who experience such a faculty and judgement have power to stop the storm and hold it in

their FISTS or even more so can tie down an elephant with a fiber of hair.

To such rare men, all heights are attainable. "They see a world in a grain of sand, a heaven in a wild flower they Hold infinity in the palm of their hand and eternity in an hour."

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{41} अन्दर आसिथ नेबर छोंडुम
पवनन रगन करनम सथ
ध्यान किन दय ज़गि केवल ज़ोनम
रंग गौव संगस सअति भीलिथ केथ।

ANDER AASITH NEBAR CHONDOOM
PAWANAN RAGAN KARNAM SATH
DYAAN KENI DIIYE ZAGI KEEWAL ZONUM
RANG GAO SANGS SEITE MEELITH KAITH

O Blessed one :-

It is a wonder, that the Lord is seated in the corners of my breast yet I seek Him in the external world. There are seats of infinite powers and energy hidden inside of spine, fibers which can be awakened by the process of exhale and inhale. They have an infinite power which has revealed to me, the truth of 'His' existence. That consciousness assured me that other than soul or ATMAN or 'Lord', nothing exists.

As such I enjoy indescribable spiritual bliss and freedom from cycles of life and death.

Oh, new awakening has kindled my mind and now I live in Truth and in 'His' jocund company. How this all realization has come about, I don't know.

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{42}

ओर ति पानैय योर ति पानय
पोत वानय रोज़ि न जांह
पानय गुप्त त पानय ज्ञानी
पानय पानस मूद न ज़ांह।

ORE TEI PAANNAI YORE TEI PAANAI
POT WAANNAI ROZEI NA ZAANH
PAANIIY GUPT TA PAANAI GYANI
PAANNIIY PAANS MOOD NA ZANH

O Blessed one :-

"As the blessed Lord is seated in me, so I find no difference in Him and me. I feel tuned to His graciousness as such I feel natural affection for Him. Since the Lord is the eternal beauty and purpose of His creation is to manifest that beauty, beauty leads to love and love to bliss as such all duality melts. The Lover and the beloved become one. God is conceived as eternal beauty and manifests itself. The passion for beauty is a means to Link the soul to God, so the soul will establish contact with the eternal spirit. This can be realized only through direct experience. And the Lord declares to him. "This is my word of promise that he who loves me shall not perish". The faith that is required is to form a conviction that knowledge of the self alone, can give the supreme peace". The 'soul' when it once seizes the reality, loses itself in its contemplation and enjoyment, and takes bright spiritual form.

{43} ओर ति पानय योर ति पानय
पानय पानस छु नः मेलान
प्रथम अचे़स नः मुले दानय
सुई हा मालि च़्य आशच़र ज़ान।
ORE TEI PANNAI YORE TEI PAANNAI
PAANAI PAANAS CHOO NA MELLAAN
PRATHAM ACHAIS NA MULLAI DAANIIY
SOIHA, MALLI CHEI AASHCHAR ZAAN.

O Blessed one :-

The Lord puts in the person, a spiritual substance which is of God's essence and is neither separate from God nor joined to the mans body. The seeker receives this illumination in proportion to his capacities, strength and resolution, as such he is the embodiment of His grace. What touches me is His simplicity and his grand general unconcern for His Magnificence. It is not so easy to mingle with His grace. The Human soul draws nearer to the divine grace only by contemplation of God's power and wisdom and by constant remembrance of Him with a devoted heart.

The wonder is that no foreign body even a smallest grain can be contained within our body. Yet he with all His magnificence is seated within the core of our heart.

In this affair we shall never cease to wonder at His marvellous simplicity.

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{44} यहय शिला छय पटस तः पीठस।

यहय शिला छय प्रथवुन दीश

यहय शिला छय शभूवनिस ग्रटस

यहय शिला छय कासान भीद ।

YEHIIE SHILLA CHYII PATTAS TA PEETHAS
YEHIIE SHILLA CHYII PRATHUOON DEESH
YEHIIE SHILLA CHYII SHOOBWANIS GRATS
YEHIIE SHILLA CHYII KAASAN BEID

O Blessed one :-

The nature has created this earth on a big slab of stone and the countries, cities and towns have come up with this stone. This very stone is making and shaping the beautiful stony grinding mill. This very stone is used in Making an 'Idol', the embodiment of the, Lord, to bring realisation of Lord's pervasiveness, as such God is near to man ready to hear his sighs, answers his supplication, counts his tears and relieves his wants, when his own power fails. As such all duality between man and God melts. The Lover and beloved become one. God in the 'idol' is conceived as eternal beauty. The passion for beauty is a means to link the soul to God.

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{45} कोल तः मोल कथ क्युत छुई
तोत क्युत छुई शान्त स्वभाव
क्रय हुन्द आगुर वति क्युत छुइ
अन्त क्युत छोई गुरू सुन्द नाव।

KOL TA MOL KATH KUIT CHOIE
TOTE KUIT CHUIE SHAANT SOBHAAV
KRAI HUND AAGUR VATI KUIT CHOIE
ANT KUIT CHOIE GURU SUND NAAV

O Blessed one :-

The Lord's grace is gained neither by superior clan nor by higher position or riches, only the peace calm, dignified morality & manners help one entering the heavenly abode.

It is by constant repetition of virtuous acts that one becomes virtuous. This constant practice transforms the soul providing it with a source of energy to rise higher, as such one seizes the truth and thence to heaven. In the end with the grace of Guru or Master one is capable of finding a real self within. The Guru is sinless, and is above man's capacity. The Guru is responsible for elevating one's character and increasing his force and energy. That is why in the end, Guru's name is required to gain entrance in the heavenly abode.

{46} हम हम करान गोण्डुम तः मोरूम
केसर वन वोलुम चटिय नर
यलि हो मालि काम क्रोध लोभ मोह गोलुम
तेलि हो मालि लबुम अन्द मेदान हाल।

HAM HAM KARAAN GONDUM TA MOROOM
KAISAR VAN VOLLUM CHATTITH NAR
YELI HO MAALI KAAM KROODH LOOB, MOH, GOLUM
TELI HO MAALI LABUM AND MAIDAAN HAAL

O Blessed one :-

It must be recognised that the sadhana or riyazat, requires the most alert nervous control, muscular coordination and judgement, then only the feat of control of mind is achieved.

It is like catching a lion in the jungle and dragging it by its mane and reducing it to mere insignificance like the cuttings down, the shrubs or grass in pastures, then carrying the load on the back.

This further can be achieved be killing the very roots of the sinful instintits i.e. Lust, anger, conceit and greed within. Thus by observing the discipline of control of mind my soul is freed from the weight which keeps it down and it rises up to the top of the universe. Thus I reached to the abode of His lively presence and realised the 'Present' with the vision of His magnificent grace.

Note:- Mind can be controlled by patience and steady practice just as a gardner waters the plants hundred times but these sprout and blossom at the due season.

{47} कुनिइरेय बोज़ख कुनि नो रोज़ख
कुनिरन करनम हान्या कार
कुन्य आसिथ दोन हुन्द ज़ण्ग गोम
सुई बेरण्ग गोम करिथ रंग।

KUNIRAE BOZAKH KUNI NO ROZAK
KUNIRAN KARNAM HAANIA KAAR
KUNAI AASITH DHON HUND JUNG GOME
SOI BAIRUNG GOME KARITH RANG

O Blessed one :-

Lall-DED recognises only one God who is eternal self existent, incomprehensible and OMNISCIENT. 'He' alone creates preserves and destroys. He is the sole object of adoration and worship. He moves, he moves not, He is far and He is near. He is within and He is without.

Lall-DEd exhorts the people to worship and adore the ONE SOUL within, and not innumerable Gods. Who so ever worships another deity than this self, thinking He is one and I am another he suffers with ignorance and delusion. She expresses the restleness of a striving human mind to grasp the true Nature of reality.

She attempts to solve the doubts of duality. It is to live in infinity as only infinite is everlasting and ever

enduring. This duality makes her feel conceited with the ego of "I" ness "Enlarge your ego to the extent that whole is, included in its embrace, so the ageless 'I' has to be vast infinitely immense. "So I am designed in the colour of His making. Even though He has no colour shape or design" As such Lall-DEd has' seized the reality. She has known the truth that she is not separate from the whole. She is in the state of thoughtless-state where she enjoys her being in everlasting and eternal state.

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{48} केंचन दितथन गुलाल यचई
केंचन ज़ोनुथ न दिनस वार
केंचन छनिथम नालि ब्रहमहचई
भगवान चानि गच़ नमसकार।

KAICHAN DIUT-THAM GULAL YEICHEI
KAICHAN ZONUTH NA DINAS WAAR
KAICHAN CHEINTHUM NAALI BRAHM HACHIE
BAGWAAN CHAANI GACH NAMASKAR

Gulal Yechie :- Infinite existence. Pure delight, Magnificence.

Brahmhachie :- Misfortunes

O Blessed one :-

To some people Lord's graciousness, has blessed them with infinite existence pure delight and absolute truth with magnificence and splendour. And some others were not found fit for such a favour, with some others misfortunes have made them face the out-rageous fortunes, as such they bear the whips and scorns of time and bear the oppressor's wrong.

O, Lord ! How weary and stale your affairs are; I salute thee and to your wondrous pastime.

{49} केंह छी नेन्दर हती वोदी
केंचन वोदेन नेसर पेईयि
केंह छी सनान करिथ अपूती
केंह छी ग्रह बज़िथ अक्रैय।

KENH CHEE NENDER HATEE WODEE
KECHAN WODIEN NESAR PAIYE
KENH CHEE SANAN KARITH APOOTEE
KENH CHEE GREH BAZITH AKRAI

O Blessed one :-

Some visionaries with strange tendencies are blessed with the 'Lords' grace, they remain wakeful even when, they appear to be sleeping with their inward eye open. Some others who try to remain visually awake to observe the moments of illumination, are in fact sleeping without any vision, insight or knowledge. Some others who have washed and cleansed their bodies to make themselves feel clean and pure, suffer with doubt and perversity with impure mind hence cannot suppress their lower elements by the higher spirit.

There are others who live a house holders active life, practising the good with devotion and zeal. It transforms their soul providing it with a source of energy to rise to

beyond pleasure and pain. They remain detached with the fruit of their actions, as such they realise a state of no mind.

Note:-

"Every individual is equipped with a force of energy which would enable him to attain spiritual perfection in the moments of illumination. It is God's revealation of Himself. It is His Joy, that assumes all forms".

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ओर ति योरय योर ति ओरय
यथ दौदसि क्या सन्ना शूभ ज़ानुन
गिन्दुन छी पानये हुर ति मोरय
अपजिस हुरिस हाण्च थावख।

ORE TE YORIE YORE TE ORIE
YETH DODERIS KYA SANNA SHOOB ZANOON
GINDOON CHUI PAANAI HUR TE MORAI
APZIS HURIS HANCH THAAVAKH

O Blessed one :-

The Lord is spread up in the entire universe, as well in my heart's core. He does not lose His nature. He is cruel only to be kind. So there is no charm in adoring this deecayed body. As the entrapped soul has to gain liberation from captivity.

It is a lively play for the soul to come into this world as a human being, so it lives in the heart's core free from sin, free from old age, death or rebirth. It continually exists even when all the experiences are suspended It lives in the world but as a stranger. It endures all hardships of flesh yet it lives not after flesh. Its existence is on earth but its citizenship is in heaven. It is a mistaken belief that the soul in man is born and dies.

Geeta jee

Lal-DED says, simply it is transformation of soul from one state to another. There is no birth and no death, as such it is a misnomer term that the place at which the child is born has any real existence. It is an optical illusion an intentional false statement and its expectancy might be called miraculous. So the nature is a living entity to which all souls are tuned.

Note:-

The supreme soul though unborn and undying becomes manifest in human embodiment for rooting out of the forces of ignorance and selfishness.

DODRIS = Decayed body
GINDUN = Lively play
HUR= The place at which the child is born
MOR = Body
APZIS = False belief
HURIS = The floor at which the child is born
HANCH = Intentional false statement

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यमि लोदुई छियुन कमानि दुशर
छपनस तस कांह कुनि शाय
यस गौव लोलस तः मनस हिशर
तस क्या करि फिकिर तः दाय।

YEME LODOOYE CHUIN KAMAANI DUSHAR
CHAPNAS TAS KANH KUNI SHAYE
YES GOW LOLAS TA MANS HISHAR
TAS KYA KARI FIKIEIR TA DAAYE

O Blessed one :-

One who is equiped with arms and ammunition e.g ɔw and arrow), to strike at his enemy, with will and termination. There is no necessity for him to seek any elter anywhere for he is out to face his enemy with all s will and skill.

Similarly one who is blessed with infinite LOVE and al, absorbs his mind with the light of the Lord and drinks e nectar of His making. He conquers unholy desires and pure passions and resists temptations of every sort. There nothing that can keep one away from self realisation. ne struggle for realisation of, Truth, does not require the ppression of the rightful use of the mind, but it requires cultivation of Love & restraint. So, it is required to put

off all anxieties, advices and doubts to rise to the height of the occasion and inspite of minds conditioning it prepares one to achieve all heights.

Note:-

CHUINE KAMAANI DUSHAR

= Bow & Sharp tipped

arrow .

*****

न: जायस न: प्यायस
न: खेयम हन्द न: शूण्ठ
न: छस शेन पतअ
न: छस सतन ब्रूंण्ठ ।

NA ZAAYAS NA PYAAYAS
NA KHAIYM HAND NA SHOONTH
NA CHAAS SHEIN PATA
NA CHAASS SATAN BROONTH

O Blessed one :-

I was never born & I have never given birth to any spring. It is the immortal soul which has gained entrance ny body complex.

I never under went any pain on account of child birth. ever took any ginger or any special medicinal infusion ierbs, for restoration of my health.

I am neither given to six, sinful instincts e.g. lust anger ed, envy, conceit and attachments. Nor I have gone her in my awareness of God realisation than to those nts', who have had realisation of truth and are enjoying nal and immortal life.

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{53}

शिशरस वुथ कुस रटे
कुस बोके रटे वाव
युस पांच इन्द्री चटिथ चले
सुई रटे गटे रव।

SHISRAS WOOTH KUS RATAIE
KOOS BOKAI RATAI WAAW
YUS PAANCH INDRAI CHATIITH CHALLAI
SOI RATAI GATEI RAV

O Blessed one :-

Is there any body who can stop falling of water dro
from the roofs of the houses during frosty, rough wint
weather ?

O! who can hold the blowing storm in one's fist ?

Only that gracious one, who holds the five sense
under control and annihilats the disturbing elements lik
passions and emotions, it is only then his soul vibrat
with its natural, Music exercising it natural functions an
spreading its glow. When the soul along with five sens
is freed from the weight which keeps it down, it rises t
the top of the universe after piercing through the glaxies

He alone greets the new sun arising in the innermo

corners of darkness of the body. Something compelled Lall-DED to smile, a warm motherly smile. Her eyes lit from within by a clear warm light.

"She never appears to have desired to forego her, mission for social uplift. Full of heavenly ideals she never abandoned her poverty."

It was the separation of soul from matter and union with divine Essence that made her realise rise of new sun in the dark corners of her mind.

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{54}

ताअर सलिलस खोट ताय ताअरे
हम त्रयै गैय बेन अेबन विर्मशा
चीतन रव बाति सब समे
शिव मैय चराचर जग पशा।

TAEER SLILAS KHOT TIIY TAEE RAY
HAM TRAI GIIYE BEIN ABEIN VEMERSHA
CHEETAN RAV BAATI SAB SAMAIYE
SHIV MIIY CHARACHAR ZAG PASHAA

O Blessed one :-

Salalilas = Water

The intense cold, freezes water into other solid forms e.g. ice, icicles, snow and hail storm, so water has changed into other solid forms. Water as a liquid has disappeared by the intense cold and converted into solid state. We must understand this idea. The pairs of opposites Hydrogen and Oxygen radicals join in definite proportion together to form water H_2o. It is the essence of Lords revelation of himself. It is His joy that assumes all forms that we obseve. It is difficult to conceive the reality. This is aggravated by the imperfection of the human mind and is circumscribed by space, time and cause. So there, is one reality. It means that soul or ATMAN is the universal supreme and all pervading spirit which embraces every thing in this broad universe, in all forms of creation. It stimulates the mind.

{55} तुलकतुर रिशर गाण्ठ शीन शरानि तः मानि
ब्यन ब्युन सान्पनि पांच
व्यमरशा पूरि यलि खोतुई रव
समित इमन अकुई गौव।

TULKATUR SHISHAR GAANTH SHEEN
SHARANI TA MAANI
BYONE BEYONE SANPANI PAANCH
VEMARSHAA POORI YELI KHOTUI RAV
SMITH EMAN AKOI GAVE

O Blessed one :-

The ice cover, icicle, snow, snow storm, and ice bergs are different solid states of water. This under standing comes only when the sun of consciousness shines, and we comprehend the reality, that all the five forms of water in solid state are in reality one water.

So Lall-DEd intends to give us an understanding that the universe is like ice, icicle, snow and the Lord is the water. She is speaking of oneness of God, and attributes to Him unity of essence, and unity of acts. There is only one God without any second and all the manifestations, appearing to be diverse and countless are centred in that oneness only. True seeker can comprehend it because his illumination is divine. So the aspirant develops the third mental eye by which he sees the Lord face to face.

तन्तर गोल ताय मन्त्र मोचे
मन्तर गोल ताय मोतुई चित
चित गोल ताय केंह ति ना कुन्ने
गैय भूर भवः सवः मीलिथ केथ।

TANTER GOL TAI MANTER MOCHAI
MANTER GOL TAI MOTOI CHET
CHEIT GOL TAI KENH TI NAA KUNNAI
GIIY BOOR BAWA SOWA MEELITH KETH

O Blessed one :-

For seeking truth, the blessed saints resorted to various feats, for acquiring that state of consciousness, where precepts of justice and morality are followed, where fires of greed, hatred, delusion and flames of passions are extinguished. One such method was to meditate with the recitations of strange utterances or words of incantations, spells and charms and hymns of devils and demons, which are called TANTRAS. That knowledge was called TANTRIC (Science) or KRYA.

With the incoming of new knowledge it lost it utility. Followed by Mantras, the Mantras which were words selected, to produce sounds and prayers in set forms by the old sages for the performance of sacrificial rites and

ceremonies, the VEDAS and other sacred, books which are transmitting truth thro Mantras are regarded as divine revealations for they contain exalted sentiments.

With the evolution of new thoughts and knowledge of spiritual science these MANTRAS also lost its effectual use, due to wrong recitation and loss of morality of the people at large then the perception of MANTRAS and the actual Text fell into oblivion, and with the growth of intellectual perception and with the intense practice of Meditation and Contemplation, the concept of MANTRAS also faded away and the sages experienced oneness with the universe. Since meditation produces physiological changes. Which includes reduced, heart rate, blood pressure, as well reduces oxygen consumption, reduced blood lactate level and reduced respiratory rate. The body feels deeply relaxed and the mind remains alert. This relaxation response counteracts with states of fear, anger and anxiety. The aspirant or SADAK observes the ways of those saints that are virtuous and righteous and as such they vigorously follow the path laid by the exalted sages. That is the path which leads to happiness. It is there that the enlightened soul dwels in the sweet blissfulness. Hence, the energy released by the alert mind completely synchronises with the divine cosmic energy which the

almighty 'Lord' is always emanating and spreading over the entire universe as such one acquires pure consciousness, infinit existence, and pure delight. In this state of consciousness, all the senses of the body are tuned to celestial wave-form and no stimulation of any sort can ever distract one away from the spiritual ecstasy so experienced.

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{57} तिम छि न मनुष्य तिम छि ऋषि
इमन दिह मन निश गौव
बडिथ तः बुडिथ ब्याक कुस रछी
फुटिमतिस बानस पेया गैव।

TIM CHI NA MANUSH TIM CHI RESHI
EMAN DEH MAN NISH GAO
BADITH TA BOODITH BYAK KUS RACHI
FOOTMATIS BAANAS PEYA GEO

O Blessed one :-

The perfect souls who have attained deliverance, have transcended the possibility of rebirth, as such their souls are not fettered by the bondages of karma (accumulated force of action). As KARMA has attachment to the body as such mind in the body loses all sense of humour, aesthetic pleasure all perceptions of pain and grief. So such souls shine in eternal wisdom and infinite delight. The souls of such eminent persons have capacity to destroy the effects of past karmas too. To acquire such a faculty, these aspirants are required to be initiated in the spiritual path in the early childhood itself, because body loses the capacity to undevtake such a rigorous exercise in the old age, in the manner the cracked pot with developed leakages can-

not contain ghee, as it will leak, the moment it melts.

Similarly one cannot widen one's faculty of wisdom in old age without having practised, the feat of Sadhna in the youthful age.

Note:-

"The purpose of SADHNA is to manifest the beauty of God and the passion for beauty is a means to link the soul to God".

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{58}

केंन्देव ग्रह तीज़ कन्देव वनवास
वेफोल मन ना रटिथ बास
देन रात गण्ज़रित पननुई शवास
यथुई छुक तः तिथुई आस।

KANDEV GRAH TEEZ KANDEV VANVASS
VEPHOL MAN NAA RATITH VASS
DEN RATH GANZRITH PANONAI SHAWASS
YUTHUI CHOOK TE TETHOI AAS

O Blessed one :-

The Lord can not be realised by any system of prayers or rituals, but by love sincerity zeal and devotion. Some aspirants have renounced their homes and hearths and some live as hermits in hermitages, it is useless to undertake all such renunciations without gaining the control over the senses or mind. It is certain that every seeker with all his sincerity would arrive at his destination by his own efforts alone, by counting his exhale and inhale of breath, both day in and day out.

Tuning with the 'Lords' wave-form will synchronise the aspirant to 'His' wave length as such one will merge with His grace.

So let the aspirant sit at ease and live the house hold-

er's active life, but detached. To work without attachment is to work without the hope of reward or the fear of punishment.

Note:-

"When the heart weeps for what it has lost, the spirit laughs for what it has found."

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{59} कन्देव ग्रह तीज़ कन्देव वनवास
यथुई छुक तः तिथुइ आस
मनस दैर रठ सपदक स्वास
क्या छुई मलुन सूर तः सास।

KANDEV GRAH TEEZ KANDEN VANVAS
YUTHUIY CHOOK TE TETHUIE ASS
MAṆAS DHAER RATH SAPDAK SUWAS
KYAH CHUI MALOON SOOR TA SAAS

O Blessed one :-

Some aspirants have renounced their homes and hearths, and have gone to woods to live as hermits, to develope their lost individulaity. They try to make their minds devoid of all earthly desires.

please sit at ease, Learn the Gospal of Salvation and gospel of turth. Then the realisation of His awareness will automatically come forth. So there is no necesity of observing relegious formalities of rubbing the skin with ashes to make one's presence feel.

A seeker is satisfied with whatever God does or God will be satisfied with whatsoever he does.

"Our whole work in this life to heal the eye of the mind by which we see the God."

"Contentment is a great virtue for it implies surrender to divine will. Absorption in God is the supreme Goal of Human attainment. It is the blending of light of Soul with the light of God. As water blends with water when two streams join to make their waves unite, to form one in all and all in one.

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{60} कमन सन्ना नेन्दर ताय कमसन्ना वोदी

कमन निश बोध बवान

कमसन्ना लोल नार ददी

कमसन्ना सास ताये कमसन्ना सोन

यमअ सन्ना मरनस ब्रूठई मूदी

तिमय आस सास तोय सपदी सोन।

KAMAN SANNA NEINDAR TAI KAMSANA WOODIE
KAMAN NISH BODH BAWAAN
KAMSANAA LOLL NAAR DADEE
KAMSANAA SAAS TAI KAMSAANA SONE
YEM SANNA MARANS BROOTHIE MOODIE
TIMAI AASSI SAAS TAI SAPDEE SONE

O Blessed one :-

Who are the blessed one who sleep a sound sleep and who are the people who enjoy wakefulness to realise bliss ? Then who are the blessed one, with intellect and wisdom grown, to find Absolute as the eternal beauty ? Who are the blessed one with whom beauty leads to Love and Love to Bliss ?

Then further she says, who are the people who have turned from dust to Gold.

"Those blessed one's who die to the self" by a proc-

ess of mortification and their lower self is purged of all the evil elements so that the outward and inward purification go together. It is then that absolute becomes conscious of itself in all its diverse aspects.

Note:-

"In discharge of ordinary duties of life, whenever there is a short coming, a seeker or aspirant of 'Truth' never fails to strive for self improvement. There is thorough Genuineness and there is absence of pretence in him. He does not find himself in any suituation in which he is not the master of himself, such a seeker turns from dust to Gold.

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{61} करमुक कुल नो छुई बनिथ गच्छुन
वनित गक्ष्छुन क्या छुई पाय
कशफुक फल छुई मीलिथ गच्छुन
वलिथ रोज़नु कुस छुई न्याय।

KARMOOK KUL NO CHOI BANITH GACHOON
WANIT GACHOON KYA CHOI PAAIE
KASHFOOK PHAL CHOI MEELITH GACHOON
WALLITH ROZUN KUS CHOI NYAYE

O Blessed one :-

Her LAL-DED urges the aspirant to conquer unholy desires, impure passions and to resist temptations of every kind. She wants to adore the Lord not by outward observations but by internal purity and goodness. She exhorts people to live in the world of nature with intense feelings and emotions.

She says man has capacity to transced his KARMA "the accumulated result of action". So long as the soul is fettered by the bonds of KARMA , it is bound up with the soul when the soul departs it carries with it the accumulated force of Karma, and is drawn to such a state which is suitable to it. Please give it an understanding but no tongue. The end of this life is to gain liberation from the

chains of the body and merge with his pure existence.

LAL-DED is strict in observing austerities as such exhorts the seeker to live nude and unadorned, even without any possession of property.

Note:-

"the life of a seeker is plain and yet not unattractive. It is simple yet full of grace. It is easy and yet methodical." 'Truth' is the beginning and end of his existence.

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{62} ब्रूँठि कालि आसन तिथि केरन

टंग चूँठि पपन चेरन साअति

माजि कोरि अथवास करिथ नेरन

दोह देन बरन परदेन साअति

वेथ होखन तः हेनर ग्रज़न

तेलि हो मालि आसि वान्दर राज।

BROONTHI KAALLI AASAN TETHEE KERAN
TANG CHOONTHI PAPAN CHAIRAN SAEET
MAAJI KORI ATHWAAS KARITH NAIRAN
DOH DEN BARRAN PARDEN SAEEIT
VAITH HOKHAN TA HAINAR GRAZAN
TELI HO MAALI AASI WANDER RAJ

Proud of her resourcefulness,

Lall-DED sounds a prophecy, with insight giving massive picture of dumb horror in which our future generations will be put to

1 The fruits common in Kashmir, pears and apples will ripe along with appricots in the same month and season. (usually appricots ripen in MAY-JUNE and pears and apples ripen in the month of August-September)

2 The mothers will move hand in hand along with

their daughters to sell their chastity as such will, spend days with strangers of Low repute.

3 The perennial rivers will dry up and rivulets and streams will roar with floods.

4 Then BABOON type people will rule the world and life will be full of greed, hatred, violence and false hood.

Note:-

"It is common that when differents views of life posessed by different people, came in sharp contact, with each other. They gave rise to intense feelings and beliefs."

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{63}

पटनअचि सन दिथ थावन मटन
लूभ बोछि बोलन ज्ञानकी गीत
फटि फटि नरेन तिम कति वटन
त्रुक हा मालि छुक पेर कड़ पथ।

PATNAECH SAN DITH THAVAN MATTAN
LOOB BOCH BOLAN GYANAKI GEET
FATI FATI NAIRAN TIM KATI WATAN
TRUK HAA MAALI CHOOK PAER KAD PATH

O Blessed one :-

In the coming future the intelligent and cunning people, will steal away valuable things at Pattan (Town in North of Kashmir) and will put these at a hidging place at Mattan, (town in South of Kashmir).

Their greed will make them speak thoughts clouded by insincerity and inaccuracy. False show and false appearances will make them lose all their good faculty .

O God ! how weary stale and unprofitable will this world appear and real world will be harsher and uglier.

Life will be indecent and indisciplined, drinking and gambling will be rife. False show and appearances will be the order of the day.

O dear ! keep watch over the coming events, and frame your business after your wisdom.

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{64} परिथ तः बूज़ित्थ ब्रहमन छटेन
आगर खटन तिहन्दि वीद साअती
पटनअचि सन दिथ थावन मटन
मोहित मन गच्छेक अंहकारी।

PARITH TA BOOZITH BRAHMAN CHEITAN
AAGER KHATTAN TIHANDI VEEID SAEETI
PATNACH SAN DITH THAAVAN MATTAN
MOHIT MAN GACHEIK AHANKARI

O Blessed one :-

In the coming future, the so called Bramins will read and listen to the sacred scriptures in the manner that it will spoil the essence of Truth as such the people with faith will turn immoral and unchaste on listening to it.

Truth and wisdom will disappear due to the wrong interpretations of the divine Gospel. The people given to cunnigness and theivishness will steal away valuable goods at Pattan (Place in north Kashmir) and hide these at Mattan (place in South of Kashmir). People in General will see no sin in harming even their own Kith and Kin. They will have a remarkable skill in exploiting the Fears and weaknesses of common man. Thus will be blended with greed and conceit, as such their mind will be in a terrible state of conflict and confusion.

By gradual process the people will lose their character and will be insincere in their thoughts, as such greed conceit and pride will be the order of the day.

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{65} कोकाली सथ कोल गंच्छन पाताली

अकाली ज़ल भल वरशुन पेन

मामस टाकी त: मस की प्याली

ब्रहमन त: चराली इकवट खेन

माजि हा करि कोरेन द्राली

ज़नम निश सारी वसित प्येन।

KOKALEE SATH KOL GACHAN PAATALI
AKALI ZAL MAL VARSHOON PEAN
MAMMAS TAKEE TA MAS KEE PYALLEE
BRAHMAN TA CHRALLI EKWAT KHAIN
MAAJI HAA KARAN KOREIN DRAALI
ZANAM NISHA SAREE WASIT PEAN

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Here again Lal-Ded speaks of the coming events when torture, brutality, barbarity, humiliation, treachery and degradation of character will be the order of the day with the result that, their Past seven generations will suffer a perilous fall from heaven.

The people will witness an untimely fall of polluted rains.

Brahmins will dine with urchins and mischievous people, across the table and will devour meat dishes along

with the drinks of wine. This will be their favourite pastime.

The mothers with their daughters will move together to sell their chastity. So beauty will have better commerce. As such the very purpose of man's birth will suffer perilous fall.

Note:-

On the 27th and the 28th July 2001 . The people in Kerala (India) have witnessesed the fall of polluted 'RED' rain . So people have witnessed an untimely fall of polluted rain.

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{66}

लरा लज़म मंण्ज़ मेदानस
अंन्दि अन्दि करिमस तकीये तः गाह
सो रोजि यति ताय बो गछ़ पानस
वोनि गौव वानस फालौव दिथ।

LARRAA LAZAM MANZ MAIDANAS
ANDI ANDI KARIMAS TAKIYAI TA GAAH
SO ROZI YETTI TAAYE BO GACHA PAANS
VONI GAO WANAS PHALAVE DITH

O Blessed one :-

I built a beautiful house in the centre of a ground and decorated it with the pillow shaped blocks of supports with dazzling luminous lights. I built it to look like a LOTUS with the hope that it would ever and ever bloom.

But AH ! I am conscious this feeling of triumph and happiness will disappear, one day, as whatever is created or-built will be dissolved. It is like a mirage. It will vanish like a night mare. So who will enjoy its beauty that delights the sight ? Only the gracious Lord ! He only will enjoy its magnificence.

I shall leave this beautiful house, without any care, the way the shopkeeper closes his shop with no hope to return back, for no body knows the moment when this life will cease to be or will meet its end.

{67} सहज़स शाम तः दम नो गच्छे
यछि नो प्रावख मोख्ती द्वार
सलिलस नून ज़न मीलिथ गच्छे
तोति छी र्दलब सहज़ व्यचार।

SAHAZAS SHAM TA DAM NO GACHAY
YECHI NO PRAAYAKH MOKHTEE DWAR
SLILAS NOON ZAN MEELITH GA CHAY
TOTI CHUI DORLAB SAHAZ VECHAAR

O Blessed one :-

To acquire God consciousness one need not go for any sense control or breath control. The aspirant's action or SADNA would produce results, as per his quality. Mere desire or wishing will not lead one to the portals of Salvation. God is Eternal beauty and the purpose of His creation is to realise that beauty, beauty leads to love and love to bliss, all duality melts The passion for beauty is a means to link the soul to God, as such the seeker realises infinite existence, pure consciousness and pure Bliss. It is like mixing of salt with water. Even if the seeker realises such absorption even then it is difficult to realise Absolute as the Eternal Beauty.

Note:- Salvation is the possession of the impersonal outlook and inner renunciation of the 'EGO'

दोह तारअ दुनियाहस तमाह माय बअरम
पतौ ज़ोनुम केंह नः तः क्या
हावस "ललि" मेः अलिमा परुम
पर पर करूम तः पूरयोम नः जांह।

DOH TARA DUNIYAAHAS TAMMA MAAY BARAM
PATAO ZONOOM KENH NATA KYAH
HAAVSA 'LALLI' MEI ALIMMA PAROOM
PARA PARA KAROOM POORYOM NA ZAANH

O Blessed one :-

I entertained this world with all fanciful longings, but ultimately found it whirling and rocking due to greed, hatred and ignorance of the people.

Then I, understood 'Love' is the essence of God's essence, and it appeals to the deepest emotions of men and rouses in them a longing for Truth. I realised something out of nothing. At one time I gave it an understanding with the acquiring of knowledge the next moment I underwent deep study to seek temporal pleasure but now I confess that it failed to widen my understanding.

O Lord ! How weary stale and unprofitable seem to me all the uses of this world. My brain is whirling round and round I can stand it no longer, my soul in full of discord and dismay.

{69} र,व मत थलि थलि तापीतन
तापीतन उतम उतम दीश
वरून मत लूक घर अचीतन
शिव छुई क्रूठ ताय चेन उपदेश।

RAV MAT THALI THALI TAPEETAN
TAPEETAN UTTAM UTTAM DEESH
VARUN MATH LOOK GARH ACHEETAN
SHIV CHUI KROOTH TAI CHAIN UPDESH

O Blessed one :-

The Lord does not observe any discrimination, when a man understands this then he will not look elsewhere, but will be in fear and awe of Him and put an utter trust and confidence in Him alone.

The Lord does not believe in high and low, poor and rich as, the sun shines in the universe a like. Does it radiate light and heat waves on the prosperous countries only ? Does not the cool wind enter the houses of all, both high and low equally ? I am at a loss to understand how this sinful instinct of duality and discrimination, has been cramed into man's brain. It is because of this discrimination, that the Lord is beyond one's comprehension and realisation. God is near to man ready to hear, his sighs, answers his

prayers, counts his tears, relieve his wants when his own power fails. Wherever a man seeks Him there 'He' is. It is then righteousness and peace kiss each other.

One must surrender to the divine will humbly in fear of God rather than in fear of His punishment. Lal-DED exhorts the people to conquer, discrimination, duality and unholy desires.

"Like as a father hath compassion on his children, so hath the Lord, compassion upon them that fear Him" Through prayer a man confides in Him all his fears and yearnings to attain peace. God longs for the prayers of the Pious. The prayer gives him power to conquer fate, sin, misery and death.

"Even the righteous shall not attain to so high a place in Heaven as the truly repentant"

This is the sermon that I give you O! blessed man. Try to have faith in it, and even then the Lord is difficult to realise."

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{70} रोज़नि आयस गच्छन गच्छोम

पकुन गच्छुम वाव लूकंपाल

केंहनस पठे नचुन गच्छुम

अचुन गच्छुम सूक्षम प्रकाश।

ROZANI AAYAS GACHOON GACHOOM

PAKOON GACHOM WAAW LOOK PAAL

KEHNAS PAITH NACHOON GACHOOM

ACHOON GACHOOM SOOKHSHAM PRAKASH

O Blessed one :-

I was born to live in this world to spread, up in the path of God realistion . My aim is the abondonment of self hood and to lead a life of truth. Which is attainable here upon this earth and in the end I would like to leave for heavenly abode for absopton in reality. Since I am equiped with a force of energy, which would enable me to attain spiritual perfection. My inward mental eye with the penetrating vision has tuned me to the wind and dancing waves in the sea. It makes me Hum a Song. I toss my head in sprightly dance to mingle with His grace."

I wish I could attain the "moments of illumination", as I have seized the reality and am losing myself in the contemplation and enjoyment, and wants to live in a world of nature with intense feelings and emotions".

{71} यस नः केंह कान ताय छनुई यस तरुई

सु कुस शूर वीर युदस नेरे

अन्द्री नय गलि तस वेहनुई ब्योलय

शय नैय आसि ताय क्रय कति विपे।

YAS NA KENH KAAN TAI CHONOI YAS TOROI
SO KOOS SHOOR VEER YUDS NAIRAY
ANDRA NIIY GALI TAS VEHNOOI BEOLOI
SHY NAI AASI TAI KRAI KATI VEPAI

O Blessed one :-

LAL-DEd infuses into the world a new spirit. Her perfect idealism is the highest rule of the virtuous life. So she proclaims the Royally of her mind. To attain such a status a person of faith and determination is required to realise, the celestial vibrations of mind, which cannot create peace in the mind, till one does not over come infatuation and desires within. So Lal-DED explains, just as a warrior without any arms and skill cannot go to fight a Battle similarly a person who has no vigour in his blood can not cordinate his actions in the divine scheme of things.

An individual must practise virtue and self restraint. Without realisation of self the life has no aim, no purpose, no support.

{72} रंगस मण्ज़ छुई बियोन बियोन लगुन
चालखय तः बरख सोख
चख रिश त वेरी गालख
अद डेशख शिव सुन्द मोख।

RANGAS MANZ CHUIE BEUIN BEUINA LAGOON
CHAALAKH HAI TA BARAKH SOKH
CHAKH REISH TA VAERI GAALAKH
AD DESHAK SHIV SUND MOKH

O Blessed one :-

This world is a stage and the people are the actors, to produce the theatrical effect, produced in real life, then the spirit is seized with such a joy and with such a happiness that It warms us like the sun. It is a second sun rising up in the aspirant's mind. This introxicates joy. This bright and firm faith comes over us more and more frequently. All that we have to do is to control our senses and mind and kill the sinful instincts of anger hate and enemity, all this done we behold a great dazzling light within like the sun in the sky and visible to the aspirants eyes. Then one rejoices with a child like joy.

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{73} संण्सारस आयस तपसई

बोध प्रकाश लोभुम सहज़

मरेम नः काह मर नः काँसे

मरनेछ तः लसअ नेछ।

SANSAARAS AAYAS TAPSEI

BODH PRAKASH LOBOOM SAHAZ

MAREIM NA KAANH TA MARANA KANSAI

MARNAECH TA LASS NEICH

O Blessed one :-

Lalla was born as a saint a Tapasvin" Wherever a brave soul was needed there is where people found her. For life did not appear trouble some to her, tears of happy gratitude softened her mind. She wanted to open her heart, before all people, so that they could see how she wished their welfare. As such her intellect and wisdom illuminated her path with light and brightness, to the self realisation. Since the people are inexhaustible source of spiritual and physical strength. It is necessary only to arouse their consciousness. She has found a life that satisfied her. She lived broadly and fully with the power of her soul. She heaved a heavy sigh ! As she is not in agreement with leading the type of life where false hood violence and untruth

is practised. So she is happy to live and happy to die, as there is no body to mourn for her, as she mourns for none.

How does "to die signify" ! Does our impression of her as a hero disappear ? The best in her will never die.

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ज्ञानक अम्बर पारिथ तन्ने
इमअ पद लल्लि दअपि तिम ह्रदय अनख
कारण प्रनवुक लय कोर लल्ले
चित ज्योती कासी मरनचि शेंख।

GYANAEK AMBER PAARITH TANAY
YEMI PAD LALLI DAPI TIM HRAIDYEI ANAKH
KAARAN PRANWOOK LIIYE KORE LALLAI
CHET JYOTI KAASSEE MARNACH SHAINKH

O Blessed one :-

Clothed with the knowledge and wisdom of truth engrave the vaakhs that Lalla spoke. Lock these in your memory and tune yourself with the recitation of sacred letter 'OM' with the frequency order of the celestial waves which the 'Lord' is eminating in the cosmos. You will realise a situation where all conflicts disappear and the soul shines forth in its purity and Omniscience. A pure unbroken awareness of self in realised with the realisation of the 'moments of illumination', as such immortality of higher order is attained.

It is by conquering one's self by devoting to the essence of beauty that one accomplish the essence of truth.

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دا کتاب وګوزم ګماشته هنر

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